A SOCIAL SURVEY

OF

SUNG-KA-HONG

CHINA

BUCKLIN

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A SOCIAL SURVEY

OF

SUNG-KA-HONG

CHINA

BY

STUDENTS OF THE 1923-24 SOCIAL SURVEY CLASS

AT

SHANGHAI COLLEGE

UNDER THE DIRECTION OF

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Table of Contents.

Preface. PAGE

Chapter 1. The Social Survey: its purpose and methods. Harold S. Bucklin. 1

Chapter 2. The Story of the Sung-Ka-Hong Survey. Harold S. Bucklin. 9

The Survey.

Chapter 3. The Family. Djen Yu Hao, A.B., ... 12

Chapter 4. Religious Life. Wang Sheng Hao, A.B.,... ... 16

Chapter 5. Government and Corrections. Shao Shen Wu. 21

Chapter 6. Housing. Ding Shui Sen. 32

Chapter 7. Health and Sanitation. Harold S. Bucklin. ... 36

Chapter 8. Industry, Agriculture, and Trade. Chen He. ... 40

Chapter 9. Recreation. Chang Ching Yu. 58

Chapter 10. Education. Whang Nai Lin. 65

Chapter 11. Summary of Conclusions and Recommendations. Harold S. Bucklin. 77

Appendix.

Questions used by the surveyors in securing facts regarding Sung Ka-Hong.

I. Religious Life. Wang Sheng Hao, A.B., ... 78

II. Government and Corrections. Shao Shen Wu. 80

III. Housing. Ding Shui Sen. 86

IV. Health and Sanitation. Harold S. Bucklin. 88

V. Industry, Agriculture, and Trade. Chen He. 96

VI. Recreation. Chang Ching Yu. 103

VII. Education. Whang Nai Lin. 106

A General View of Sung-Ka-Hong

CHAPTER I.

The Social Survey: Its Purpose and Methods.

HAROLD S. BUCKLIN.

The social survey is but one form of survey. It is a Western method and has been but little used in China, the only Chinese social survey approaching in completeness and technique those of the West being that by Gamble of Peking. Smaller surveys, however, have been and are being made in China, and it is probable that through the leadership of the universities, the Y. M. C. A., and the Y. W. C. A. social surveying will develop rapidly.

Surveys of all sorts have been made in considerable numbers in both England and the United States. While they have recently been more frequently made in the latter country, they were first made in England, the study of "The Life and Labour of the People of London" by Charles Booth being their prototype, and the studies of Poverty and of Unemployment by Rowntree and Lasker being examples of later undertakings. The first American survey to attract widespread attention was that made of the city of Pittsburgh, Pennsylvania, in the year 1907. In this, a group of experts on various aspects of city life lived in Pittsburgh for several months and studied it with great care. As a result of their reports, Pittsburgh became better acquainted with both the strong and the weak points in her civic life, and other cities in America were led to examine into their problems under the guidance of experts.

By the year 1912 surveys were being made in rapid succession. One of Lawrence, Massachusetts was made in that year, and one of recreation in Portland, Maine, one of the city of Newburgh, New York, and one of certain departments of the city of Milwaukee, Wisconsin, in 1913. Occasional school and educational surveys had been made even before 1907, both by state departments of education and by special commissions, but about the year 1912 they began to be common.

In these early surveys technique had not yet been developed and mistakes were consequently many. By 1914, however, surveying was rapidly developing precision and scientific method. The making of the social survey of Springfield, Illinois, by the Russell Sage Foundation in

that year materially assisted in that development. Space does not permit here a full account of the Springfield survey, but anyone contemplating making a survey should study the report of it in the volume "Social Conditions in An American City" by Shelby M. Harrison, published by the Russell Sage Foundation. In brief, the story of the Springfield survey follows.

In every city there are to be found dissatisfied citizens. They include those who are interested or active in the city's growth, and those who are not. Some are dissatisfied with schools, some with industrial conditions, some with health conditions, some with the treatment of offenders against the law, some with recreational facilities and life, some with the system of relief of the poor, and some with moral conditions.

In 1914 Springfield, Illinois was like every other live, growing city. It had its problems and its critics, and some of its dissatisfied citizens were giving a great deal of money and time in efforts to make their city a better one to live in. But they did not know their city well enough to be able to say whether their efforts were wisely directed. So they determined to find out. The department of Surveys and Exhibits of the Russell Sage Foundation was therefore requested to make a preliminary study and to report to them on conditions in the city. The report was made. They wanted to know more.

In order to increase its strength, the original group sought the assistance of other citizens, and a representative committee of twenty-four was consequently organized as the "Springfield Survey Committee". The chairman of this committee was a state senator and a leading lawyer of the city, and among the members were a former lieutenant-governor of the state of Illinois, the city superintendent of schools, other public officials, industrial and business men, labor leaders, doctors, clergymen, women's club leaders, editors, teachers, and several others engaged in professional and social work. The secretary was a public official and the treasurer a prominent business man.

The Survey Committee quickly decided that a thorough study of the city was needed, and retained the department of Surveys and Exhibits of the Russell Sage Foundation to plan and direct a social survey, that organization being quite generally recognized as expert in

the work of surveying. Guided by this department and using its preliminary report as a basis, the Survey Committee decided to make extended inquiries concerning city life along nine main lines: (1) public schools, (2) care of mental defectives, insane, and alcoholics, (3) recreation, (4) housing, (5) charities, (6) industrial conditions, (7) public health, (8) the correctional system, and (9) city and country administration. Because time and funds did not allow, the fields of city planning, taxation, and religious forces were not made special divisions. All of these, however, were dealt with in some degree in the nine main divisions.

The department of Surveys and Exhibits got together its staff, which located in convenient places in the city and organized the local forces. Over a hundred selected volunteer workers were specially trained to gather facts. Five national organizations doing (1) charity organization, (2) antituberculosis, (3) mental hygiene, (4) housing, and (5) public health work, assisted the staff. These five organizations contributed help because the city of Springfield was believed by them to be typical of many others in the United States and it was therefore hoped that others would profit by its study. Each of the sections of the survey was placed in charge of an expert supplied by the Russell Sage Foundation, who had had extended investigating and administrative experience in the field of his study, and the report of each was written and signed by him.

The surveyors completed their field studies in about four months. Although several more months were required for statistical work and writing on some of the sections, by the time that the facts for the last main division study were gathered, the first was completed and made public. The surveying was divided into four parts: (1) a gathering of the facts of local problems, (2) an analysis and interpretation of the facts gathered, (3) a formulating of constructive suggestions based on the facts gathered, and (4) an educational use of facts and recommendations. The survey placed a great deal of emphasis on the use of such publicity methods as were agreed by the Survey Committee to be valuable in bringing to the attention of the people whose cooperation was desired those facts they needed to know in order to be of the greatest usefulness,—daily press, graphic exhibit, illustrated periodical, public

addresses and entertainment, printed pamphlet and book report were all used.

In the collection of facts the surveyors studied records of organizations and institutions in the city, and of outside agencies which had data concerning Springfield; they made personal visits to and observations of Springfield welfare agencies; they gathered facts by intensive studies and tests of several sections of the city and its population agreed to be typical of the whole; they interviewed those in charge of social work of various sorts; they made observations of housing, health, and industrial conditions; they secured facts by both written inquiry and by personal interview from persons with special experience in Springfield or with information concerning it; and they studied legislation relating to Springfield conditions and procedures.

The report of the findings of each of the nine sections of the survey was published in a separate paper bound volume, illustrated with many maps, diagrams, and photographs. Before these reports were issued the findings were published in summarized form in the local newspapers, and editorial discussion as well as letters to the editor regarding controversial points called attention to the facts and recommendations of each report. After these advance articles had appeared in the Springfield papers, from five hundred to a thousand copies of the printed reports of each section were distributed among the people of the city.

Four months following the completion of the field work an Exhibition of Survey Findings and Recommendations was held in the state armory. For ten days it attracted thousands of visitors, many from distant parts of the state. "A large part of the work of preparing exhibits and conducting the publicity campaign was done through local volunteer committees. . . As the campaign grew, more and more people lent their help until more than nine hundred were at work. . . They made models and mechanical devices, tried their hands at art work, wrote special stories for the newspapers, handled office matter, snapped photographs, and made public addresses before churches, lodges, labor unions, school clubs, and other organizations and societies.

*Harrison, "Social Conditions in an American City"

They helped stage and take part in the short plays written to bring out some of the important lessons of the survey."*

Although the survey as originally planned did not provide machinery for organized follow-up work, the Survey Committee later reorganized itself into sub-committees charged with carrying out the recommendations in each of the nine fields of study. As a result of the charities survey, also, there was formed a Council of Social Agencies, which afforded opportunities for conference and discussion regarding the survey recommendations. Five months after the completion of the survey a city club was formed to follow up the survey and to promote other civic enterprises, but the entrance of the United States into the World War made it necessary to turn over the bulk of the follow-up work to the organizations whose work was touched in the findings and recommendations.

The results of the Springfield survey were many, and it seems to be agreed by Springfield people in several walks of life that the survey was worth while. As one result of it, changes were effected in a charity organization society, and in the health, school, and corrections departments of the city administration. The most valuable of its results, however, seems to Springfield people to a new understanding of and a new interest in civic problems by a wide circle of citizens.

Since 1914, surveys have been many and frequent. Just a list of the several hundred made in the United States would require many printed pages. Surveys have been made in many sections of the country, in places of all sizes, and by organizations or groups of all sorts. There have been studies of newsboys, of family desertion, of mental defect, of farm tenancy, of wage-earning girls below sixteen, of tuberculosis, of activities of public health departments, of recreation, of sanitation, of housing, of the telephone industry, of infant mortality, of city administration, of cities as entities, etc., etc. These surveys have been made by or for city government, industries and industrial associations. churches, Y. M. and Y. W. C. A's, women's clubs chambers of commerce, social work agencies, special foundations and funds, and interested individuals. One of the latest and best known in the United States is that of various aspects of the life of Cleveland, Ohio, made by the Cleveland Foundation, an organization for civic betterment sponsor-

ed by a large Cleveland banking corporation. In foreign cities there have been surveys of Prague, Constantinople, and Peking.

While surveys differ as to details and while any survey plan must be adapted to the particular field which is to be surveyed, certain things are common to all, and their purpose and technique are quite clear.

In the first place the survey is a process of fact-finding and fact-telling, the printed report being but one part of it. Its contents include whatever the group responsible for it agrees upon as the field of study. It may be a broad study of all aspects of city life, as was the Springfield survey, or it may be restricted to such a field as that of housing, health, education, industry, or moral and religious welfare. It is customary to call a restricted survey a "study" or "investigation." A study intended to point out in the most general way the nature and needs of a city's life is commonly called a "path-finding survey." It would, however, be scientifically correct to call any study a survey provided it includes all the facts regarding the field of study chosen, whatever that field may be. Thus it is possible to survey a person, a problem, a section of the population, a geographic locality, or a community of like-minded persons living in geographic localities widely separated. The term "social survey," however, is quite generally applied to a comprehensive study of such a group as a village or a city. It is the social survey in which we are particularly interested here.

Every community has its problems; and every community needs facts in its efforts for their solution. The social survey gathers facts; it attempts to substitute facts for supposition, belief, and prejudice. It is "an attempt in the field of civic and social" life "to do what the civil engineer does before he starts to lay out a railroad, what the sanitarian does before he starts a campaign against malaria what the scientific physician does before he treats a case, what the modern financier does before he develops a mine";* it is an attempt to secure the facts on which a scientific attempt at community improvement must be based.

A social survey is not merely a social photograph. describing housing, sanitary, industrial, and social conditions, it also

*Harrison, "Social Conditions in an American City."

endeavors to discover those social forces that explain the uniqueness of a city, its differences from other cities, its peculiar characteristics. These social forces may be customs or traditions, they may be religious ideas and ideals, or they may be powerful personalities. Whatever the. are, the survey seeks to discover them, for without them no city can by fully understood.

The method used by all forms of the survey is that of induction, a method common to both the natural and the social sciences. Facts are first secured, and on them conclusions and recommendations are based, the procedure thus being from the particular to the general. An essential in method is that the social survey should be asked for and supported by a representative committee of public-minded citizens of the place to be surveyed. A small group will probably have to make first arrangements, as in Springfield, but as quickly as possible a representative group should be formed. This should be composed of those whose confidence in the survey and whose understanding of the purpose and results are necessary first for the successful gathering of facts and later for the securing of community action based on them. The value of a social survey is generally recognized as dependent on "the degree to which the community is organized for conducting and following it up."*[1] Publicity in the survey report for all facts gathered is not always considered essential to the success of the survey, however, and in any case," surveyors are careful not to permit sensationalism or to injure the reputation of a locality as an industrial, business, or population center."*[2] The need for accuracy and responsible supervision is also quite generally recognized so that care is always exercised not only that facts shall be wisely reported, but that they shall be accurately gathered, and honestly used.

Those social surveys that have led to definite improvement in civic life have not been probes in either purpose or method. One of the principal efforts of surveyors is to find and to help those individuals or groups who are already interested in or working for civic betterment. The purpose of the survey is to prevent waste in efforts for community improvement, and to that end it seeks not to unearth failures or short-

*1 Harrison, "Social Conditions in an American City."
*2 Aronovici, "Knowing One's Own Community."

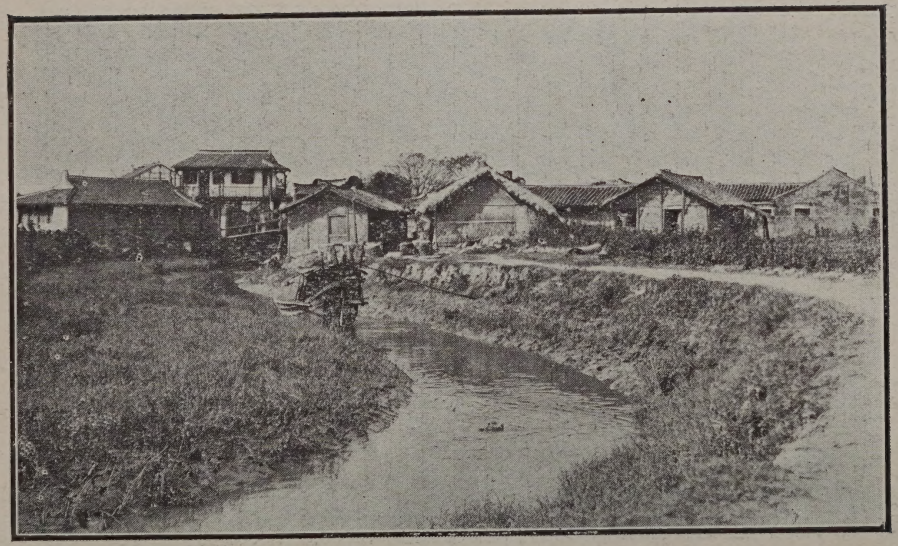
comings but to arouse public responsibility and to create community patriotism. Every survey seeks to secure community betterment through the education of its people regarding its conditions and its needs.

The advantages gained through social surveying are many, and they are experienced by several groups of people. To those already engaged in either public or private work for the social welfare, the survey is essential. It gives them a bird's-eye view of the city, its needs, and the efforts being made to meet them, and they are thus enabled to plan their work in such a way that duplication and consequent waste of effort and resources will be reduced to a minimum. Again, the survey brings together scattered information and makes what has been known by only a few the possession of the many and therefore the basis for intelligent action by the whole community. Surveying a city thus gives to those who are attempting to help it a larger audience and more sympathetic cooperation. The greatest advantages, however, are experienced by those maladjusted persons or sections of the city whose condition has been allowed to persist because it has been known to only a comparatively few. The survey calls attention to these and often brings about their betterment by publicity or by its appeal to civic pride.

The ideal result of a social survey is a constructive program of community action for community betterment, based on the facts secured, and participated in by all whose cooperation is necessary for its realization. Quite generally, however, it is conceded that if the survey succeeds in creating a community consciousness based on the facts gathered it will in time bear fruits in the form of community improvement. If a survey succeeds in focusing the attention of the people of a community on its needs and in pointing the way to their solution, its making is sufficiently justified. Incidentally, and without doubt increasingly also, surveys will add to our knowledge of the nature and operation of the social forces, thus contributing to the advancement of the science of sociology.

To one familiar with Chinese life, it is obvious that the survey method here described must be changed in some respects when applied to Chinese conditions. In the next chapter will be indicated how the

An Old Tomb Near the Village



The Road Leading to the Village

survey of Sung-Ka-Hong here reported was made by adapting this method to the conditions peculiar to this Chinese village. To help others who may make a similar village survey, the authors have included in an appendix the questions used by them in seeking those facts concerning the life of Sung-Ka-Hong that they thought it necessary to know in order to formulate an intelligent plan for its improvement.

CHAPTER II.

The Story of the Sung-Ka-Hong Survey.

HAROLD S. BUCKLIN.

Partly in order to indicate how the survey method described in the preceding chapter had to be changed in the making of the Sung-Ka-Hong survey, and partly because it is the hope of the authors that others will profit by their experience, it was thought wise to include this chapter describing the method used and the difficulties met in the making of the study. While social surveys made by college students are rare—this being the only one yet published in China so far as we are aware—their number will probably increase rapidly, and it is partly in the hope that other students may thereby be encouraged in the publishing of similar studies of other villages in China that this one is printed.

During the Fall of 1923 the members of the class in the Social Survey at Shanghai College began a study of Sung-Ka-Hong. In preparation for the task they first read the volume "Social Conditions in An American City", which not only describes the conditions found in the city of Springfield, Illinois, but also gives some of the questionnaires used in securing information, and indicates how the survey project was planned for, what methods were used in its making, and how its recommendations were acted on by the people of the city. After the class had learned from this volume what are the purpose and method of the survey, each member selected a field in which he was especially interested and which he wished to study in connection with the Sung-Ka-Hong survey. After reading selected survey reports in the field of his interest, each prepared a set of questions to be used in securing the fact basis for his section of the proposed survey. These

questions were difficult to prepare in view of the fact that although Sung-Ka-Hong is a small village most of the survey reports available to the class members were of cities in Western countries, but helpful suggestions were secured from Byington "What Social Workers Should Know About Their Own Communities" and Aronovici "Knowing One's Own Community." Each set of questions was then discussed by the whole class. As each set was finished, the author began to collect the information it called for.

Before any attempt was made to secure information, however, the class decided that in view of the nature of the government and leadership of Sung-Ka-Hong the method used in the Springfield survey must be changed in one important particular. In the Springfield study the interest and support of a representative and responsible group of citizens was secured before facts were sought, with the hope that these citizens would later carry into effect the suggestions for civic improvement to be made by the surveyors. In that survey also the cooperation of civic welfare agencies and a large group of citizens was secured, and many of the facts used were supplied or gathered by them. While there is in the village life of China a remarkable degree of local autonomy, in Sung-Ka-Hong, as in almost all other Chinese villages, there are no associations of taxpayers, no improvement societies, no powerful churches, a government without the financial resources of those in the West and with but little interest in village improvement, no political parties and therefore but little hope of reform through those seeking office, and a body of citizens in the habit of looking to the gentry for initiative and leadership in most if not all matters relating to village welfare. The class decided, therefore, that better results would follow if the gentry were the first villagers approached with regard to the survey project. It was nevertheless thought to be better to collect the more general facts before approaching them, reserving for their help the questions on which it was most difficult to secure information, although it seemed plain that if action for village improvement was to follow the recommendations of the surveyors the gentry would have to be sympathetic toward them and their work.

It was also agreed by the class that in approaching the village people for information care should be taken not to antagonize them, not

only because it was necessary to keep avenues of information open, but also because it was hoped that friendly contacts made in the course of the study would make more certain later interest if not participation in efforts to improve those village conditions which were found by the surveyors to need remedying. In this as in most Chinese villages people are suspicious of information seekers, perhaps fearing that they may prove to be taxgatherers, representatives of the police, or inquisitive government officials.

It was also thought by the class that the life and needs of the village could not be understood by readers of the survey report unless there was included information on the family and religious life of its people. Two students from outside of the class were therefore asked to write the chapters which here appear as numbers 3 and 4.

In securing the answers to his questions, each student used the methods which he thought most likely to bring the desired information without antagonizing or making suspicious of his motives those who were questioned. The most natural and effective contact was the village school, of which one of the surveyors was director during the year 1923-24. One surveyor made contacts with the homes of village people through the children in this school. One talked with a village di-pao, another with a member of the gentry, and another with a man who had formerly been a teacher in the village. Another questioned farmers and craftsmen directly, experiencing difficulty in some cases because of the method used. All depended upon personal observation for most of their facts. Largely because of the difficulty of securing exact and intelligent answers by that method, no use was made of questionnaires to be filled in by the villagers, the only set of questions employed in any instance being that prepared by the surveyor for his own use. The surveyors found that although it was wasteful in time consumed, the indirect method of securing information was the most successful, with the answers to questions made incidentally during the conversation. Whenever difficulties were experienced by any surveyor the class was asked for its suggestions and assistance, so that there were available to each the experience and contacts of all.

In the making of the survey report, it was felt by the surveyors that although some things had been found of which Sung-Ka-Hong

could not be proud, these things were common to many villages in China and it would be unfair to publish a criticism of Sung-Ka-Hong for them: It was also believed, however, that in the interest of honesty and accuracy it was necessary to describe conditions as they were found. It was accordingly decided that all the facts should be told, but that care should be taken not to give the impression that Sung-Ka-Hong was worse than the average when that was not true, and that the emphasis in each chapter should be on the hopeful things found. So again in the selection of pictures of village life, it was realized that there was a danger that in their desire to urge needed changes on the villagers the surveyors would picture the worst, thus giving to those whose cooperation might later be required a wrong impression of their purpose. An effort was therefore made to get pictures typical of the best as well as of the worst.

No one person is responsible for the survey which follows. Each man wrote the chapter which bears his name, and he is responsible for the facts therein given and the recommendations therein made.

CHAPTER III.

The Family.

DJEN YU HAO, A. B.

In China, with few exceptions, married sons with their wives are required by custom to settle in their parents' home or near by, these younger groups forming the subordinate part of the parents' family. Chinese ethics regards it as honorable if the descendants of a common ancestor with their wives can live together for generations. So it is not strange to find a family in China containing more than three or four married groups. This is what is known as the big family system.

In many parts of the country, especially in South China, we find the clan system fully developed. A clan is composed of several big families. In this case, the married group is not only subject to the control and rule of the family, but to those of the clan as well.

The family and the clan are the real units of Chinese society. Each family is nominally governed by a family head or Chia Chang (家長), who, according to the law, is the most aged and respected

person in the family. While a Chia Chang may be a man, "in practice, however, the mother is the centre of domestic life. She rules and controls the family. . . . It is the mother who generally decides such important questions as when the child is to begin the schooling. She finds the bride or the husband for the children respectively, and arranges all the matters concerning their betrothals. She manages all the business of the home and directs all the social and extremely punctilious relations with friends and kin."*

The real property of any family in China is owned in the name of the oldest male in the family. If there should be a division of the family, which often occurs after the death of the family head or when there are quarrels among the members, expecially among the sisters-in-law, the property would be divided equally among the males. Although by virtue of having had more to do with the management of family affairs, the eldest son may be entitled to a larger share, legally China has never had the practice known in the West as "primogeniture." The female members of the Chinese family cannot own any immovable property, although they are very influential in home life. They may possess chattels but they are not supposed to own them. While such cases are not infrequently heard of, a divorced or remarried wife who has transferred valuables from her former home is not considered honorable.

Several "big" families, sometimes numbering hundreds, constitute a clan. In Sung-Ka-Hong we find that a clan has several families, each of which may be composed of more than one marriage group. The several family heads of a clan recognize one among themselves as the leader of the clan. The qualifications of a clan leader may be age, wealth, education, experience, or cleverness. A clan leader takes care of the clan property, settles minor disputes among the clansmen, leads them in clan worship, keeps the clan records, sometimes collects the land tax from members of his clan for the village, town, country, provincial or national governments, and represents the whole clan in relationships with these governments. If famine, flood, banditry, or any other unexpected accidents should suddenly happen, the leader is the one who does the utmost for relief. He may make appeals to the

*Leong, Y. K., and Tao, L. K., "Village and Town Life in China," pp. 6-7.

public or to the government. In settling disputes or deciding any case for the members of the several families within his clan, he bases his judgment on the opinions of the several family heads concerned.

In a village or a town which is inhabited by more than one clan, the leaders of the several clans are the real people to be consulted in governmental affairs. According to the existing law concerning local government in China, there may be a chief executive (鄉董), elected by the village assembly (鄉議會), and appointed by the magistrate of the hsien. This chief executive is ordinarily the most influential one among the several clans. The village assembly, according to law, legislates on and the chief executive administers all matters with regard to education, public lectures, libraries, health, communication, public work, agriculture, trade, charity, etc., in the village, As a matter of fact, however, it is the clans and the families that do the most. Each clan always has its male members ready for police and defensive functions. There are schools established with clan funds for the children of each clan. Each clan paves the roads and improves the means of communication near its buildings. Charity is administered by each clan, the family seldom allowing its relatives and kinsmen to receive alms from outsiders. The clan provides for lamps and lights on inter-village roads. If the road crosses a river, the clan constructs a bridge and keeps it in repair.

These together with a hundred and one other activities have been carried on by the members of families and clans under the leadership of able persons for the last four thousand years. Democracy of this sort is achieved not through the edicts of emperors, the mandates of presidents the ordinances of viceroys, or the commands of magistrates, but through that sacrificial spirit of the individual for the welfare of the group which is fostered by the family system.

The people of China have long enjoyed liberties of vocation, trade, speech, meeting, and religious belief; but these rights are not guaranteed by any stipulation in a constitution, either written or unwritten,—they are the result of family toleration.

A few words may be added to describe the relation of the Chinese family to religion. The tolerant spirit of the family has made the

Chinese people tolerant in religion. A non-Christian Chinese is often, if not always, a believer in Taoism, Buddhism, and Confucianism. Every clan has its ancestral hall in which the tablets of every ancestor and ancestress are worshipped. There is frequently property, either movable or immovable, belonging to a certain ancestor or ancestress for use in worship. Ancestors are usually worshipped in the ancestral hall twice a year, once during the New Year and again at the time of the Dragon Feast. Graves are usually visited by descendants once a year. Theoretically, the worship can be performed by males only, but in fact, perhaps due to the frequent absence of males from the homes, women perform it quite often.

Several defects in the Chinese family system have been written about by foreign writers on China. (*2) But we must not forget its strengths. Filial piety, although it has been regarded by some as the source of ancestor worship in this great land, is the thing that has led us to preserve the intimate relationship of children to parents,—a relationship which to many of us seems necessary but absent in the Occidental family. Between the brothers and sisters we find the relationship of love, loyaliy, and mutual aid. The intrinsic worth of the old family system in China has been described by an American woman, who was formerly a Chinese wife, in these words: "A wonderful spirit of courtesy and toleration prevailed in the family life, with a complete absence of the criss-cross of personal criticism that our Western freedom of speech permits. Not that there were no undercurrents, intimate antagonisms here and there, personal sacrifices and sorrows. But they were not recognized, for in the Chinese life individual claims are externally relinquished in the interest of clan peace and well-being. . . . Such a system makes for harmony and preserves the institution of the family, on which all China is founded." (*3)

(*2) To Dr. Arthur H. Smith, for instance, the equilibrium of the Chinese family is affected by famine, by inundation, by rebellions, by the labor market, by lawsuits, by debts, by sickness, by gambling and opium, and by social immorality. He also writes that the family in China is in a state of disunity due to the daughters' ignorance, the married sons' laziness, the unequal distribution of property, "empty grain-tax land," poisoning propensities, lack of mutual confidence and sympathy, etc. See his book "Village Life in China."

(*3) M. T. F., "My Chinese Marriage." P. 121.

CHAPTER IV.

Religious Life.

WANG CHENG HAO A. B.

Sung-Ka-Hong is situated midway between Shanghai and Woosung. In spite of the rapid change of the conditions in the villages around Shanghai by the introduction of modern industry, Sung-Ka-Hong has still preserved its integrity. The life of the people and the organization of the village are just the same as they were a hundred years ago. It is this very fact that makes this study more attractive and more necessary.

Judging from its general appearance and traditional background this village must have a long history, It came into existence at least as far back as the Ming dynasty, which was about three hundred years ago. Its life and its general organization are typical of Chinese villages.

For a long time the village did not have any outside influence. It was in the year 1908 that a Christian chapel was first started in it by Shanghai College. Ten years later this chapel was closed on account of the lack of interest on the part of the village. Two or three Christian women can still be found in the village. Nevertheless, it offers a good opportunity for service.

In this study, care was taken to avoid as far as possible anything which would arouse hostility or suspicion among the village people. The chief method used was personal inquiry through conversation. This method is especially advantageous in such a conservative place. In the first place, it helps to deepen friendship and remove any barrier of suspicion. Secondly, by conversation we can learn very much more directly than by the questionnaire method the facts which we want to know. However, in using this method, definite points about which inquiry is to be made must constantly be kept in mind in order to avoid digression. In addition to the points secured in this way, other facts were gathered through observation and investigation by visits to the village temples and to some of the village families.

The people of the village are of four social classes: city merchants, local merchants, farmers, and mill workers. Among these four

social classes we can find two main individual types of religious life. They are the "impulsive individual" and the "regulated individual." Emotion and conformity to old traditions are two predominant influences in the control of the whole village life. Sometimes people join together and work together merely for the satisfaction of their instincts and for carrying out what their customs or traditions demand of them. Deliberation in the sense of social organization does not appear in the group actions of the village people.

We can divide the people of the village into two groups if we consider religion as a social enterprise. A great many of them belong to the "religious crowd," while a small number form a "sacerdotal group." The characteristics of the "religious crowd" are found at the time of an idol procession. People always respond to it enthusiastically and spontaneously without any reflection. Evidently cooperation is secured through suggestion. One of the four temples in the village has no caretaker; the other three are supervised by eight persons: two of these are monks and the rest are women who are engaged in farming and weaving in addition to their regular temple duties. So it is clear that the "sacerdotal group" in the village is very small.

The gods which the people of the village worship show that the nature-powers have a good deal to do in the formation of their god-ideas. The fruitful earth, the catastrophe of flood and drought, the sudden sickness and death of man—all these elements are commonly present in their ideas of gods. Like the great mass of Chinese, they represent their gods in the form and the way of human beings. For it is true that what they worship are merely deified individuals.

All these gods have human attributes. They are kind, loving, and merciful. They also have moral defects. Some of them are covetous, they are delighted in offerings and gifts. Sometimes they can even be bribed for the vindication of personal wrongs. The only difference between the gods and living persons lies in the fact that the gods are considerably more powerful in executing their wills.

The great tendency of all these ideas is to make religion merely a matter of external formality for individuals and for the community.

This kills the spirit of a true religion. The people know very well that the gods do not eat the physical food nor use the different gifts which they offer them, but they do these things simply for the sake of conformity to their religious customs. These ideas do, however, have some good moral results. In the first place, they give to the people of the village a certain satisfaction of spiritual desire, Secondly, they help train a spirit of cooperation which is best manifested in idol processions and in the erecting and support of temples by public funds. Thirdly, they cultivate and express a sense of dependence on some super-power, Lastly, prayer, offering, sacrifice, and the presenting of gifts always train men to be submissive toward their superiors and thus these practices help the village people to have a right attitude toward their gods, It is, therefore, very proper to say that these ideas help pave the way for Christian work. Superstitious believers are always a good deal readier to accept the Christian truth than are atheists and antagonists.

The leading gods which the people worship are Tu-Deh (土地), Mong-Chiang (猛將), the Goddess of Mercy (觀音), the Goddess of Son-giving (送子觀音), the God of Wealth (財神), and the God of Earth (地臧王). To them, Tu-Deh is a sort of judge and protector; whereas Mong-Chiang is the one who takes charge of their fields, Judging from these facts, the function of their worship can be grouped under three heads: biological, economic, and social. To satisfy their biological needs, the villagers require someone to protect them from physical disease and to give sons to keep their families going. They find such in Tu-Deh and the Goddess of Son-giving. Riches and prosperous farming are distinctly economic; people look for help in in these things to Mong-Chiang and the God of Wealth, For social protection and social justice, they look to Tu-Deh.

The people of Sung-Ka-Hong use several different means of communication with their gods. Prayer is the most common. The villagers pray to their gods not only by giving them offerings, but also by repeating charms. They pray primarily for themselves, not for others, and they put very little emphasis upon their spiritual needs. They are like the old Hebrews in their belief that gods may be ap-

proached by making sacrifices and presenting gifts, Burning paper money, offering food to gods, and the presentation of gifts of various kinds to be kept as the property of the temples—all these which are common practices in the village, are examples of communication with gods by ceremonies. Physical torture is also considered a means of communication with their gods, and this is most commonly practiced at the time of idol processions.

To the people of the village, the future life is simply a continuation of the present life and a period of transition for the preparation for reentrance into the physical world. When a person dies, he leaves his body here and his soul goes to the heavenly world before the Ten Kings (閻羅王) for judgment. He will be rewarded or punished according to the nature of the life he lived on earth, his demerits being blotted out by his merits, both of which are recorded in the "Book of Life". According to the general conception, things we do here continue in the life after death. Business transactions of all sorts are carried on there and lawsuits are heard by the different gods. It is usually believed that a soul has three parts. One part will go again to the physical world through transmigration after judgment; one part will stay in the grave; and the other will wander about in the spiritual world.

These beliefs have good effects as well as bad ones. The fear of future judgment is a great stimulus to a good moral life here. Honesty is encouraged by the belief that liars and false-witness bearers are liable in the next world to suffer the cutting out of their tongues. The different forms of punishment which it is believed that wicked people will undergo are horrible. The most common ones are standing at the burning stake, being thrown into the "tank of burning oil", and lying down on the mountain of swords". The mere mention of the names of these punishments shocks people. Yet these ideas help the people in the village to live a better life. Moreover, by the belief in the existence of their common ancestors in the spiritual world, family ties are strengthened. People are always hoping to win the favor of their ancestors, and peaceful and united living is considered to be the surest way of winning this favor, no matter how large the family may be.

One of the bad effects of these beliefs is economic waste. About one-fifth of the productive land about the village is wasted for the burial of the dead, and we do not know how much money is cast away in the burning of paper money and the offering of sacrifices, Again, these beliefs kill the adventurous spirit of the people. They are afraid to start or introduce to the village any new thing because they fear that thereby they will bring upon themselves the disfavor of the spirits. This is the real reason for the conservatism of the village people.

Such a characteristic village as Sung-Ka-Hong offers a good opportunity for Christian service. If he is a real friend of the people, a Christian teacher can utilize for the extension of God's Kingdom the materials collected in this paper. There is, however, a great danger for those young, energetic Christian workers who want to revolutionize conditions in a village like this within a short period of time Their work may fail simply because they do not know well enough the psychology of the people and are therefore not prepared to meet opposition and hostility instead of hearty support and cooperation. Christian work in such a village must always be a gradual but a progressive process, It is not the extent of the work that will count. The most significant thing will be the establishment of the work on a solid foundation through the appreciation of the people of the village.

If we want to make any Christian improvement, we must first make use of the things which already exist in the village and modify them as far as possible to conform to Christian principles. It is unwise for any Christian worker to start anything which will not meet the needs of the people. As stated above, the function of worship in this village is threefold; biological, economic, and social, A Christian enterprise will fail to make a strong appeal to the people unless it meets these needs. Health campaigns, a country fair, lectures on farm improvement, and exhibits of all sorts which will show the people how to keep away disease and how to take care of their babies, will meet the fundamental life needs. Of course, these things must be done within the range of knowledge of the people. For social protection, some such cooperative social organizations as fire brigades and police can be started. Most of all, the introduction of a Christian

God who is just, loving, kind, and cares for all His children will give to the people of the village a new conception of life and a greater inspiration to morality.

From such a presentation of Christian belief there will come a great improvement. It will release the people from the bondage of superstition. Through lectures and exhibitions the people will probably be led to a better understanding of cause and effect. As to their ethical life, what they need most is a dynamic that will make morality a living reality for them all. The Person of Christ is the only power that will help every one of them to live a more bountiful life.

China's national life can be made strong only through a genuine reformation of her villages on the bases of Christian principles. This study attempts to know better the life of Sung-Ka-Hong, to gather information concerning the religious ideas and forces of the village and to secure a better knowledge as to how Christian improvement can be brought about.

CHAPTER VI.

Government and Corrections.

SHAO SHEN WU

Many people who have not lived in China think that China is not a real republican state and that her people are not able to govern themselves or participate in governmental affairs. There is some justification for this belief, because for twelve years China has been in disorder and has suffered from civil warfare. But when the surveyor made a careful study of Sung-Ka-Hong, he found that even in this small village the people have really shown that they are able to govern themselves without much supervision by either provincial or national authorities. Indeed, even under the old absolute rule of the cruel monarchs, Sung-Ka-Hong people governed themselves with very slight external influence. The surveyor therefore believes that when these villagers, and others in China, have as much interest in and enthusiasm for national affairs as for those of their own village, China will become a republic and a real democratic state.

I. How Sung-Ka-Hong Is Governed

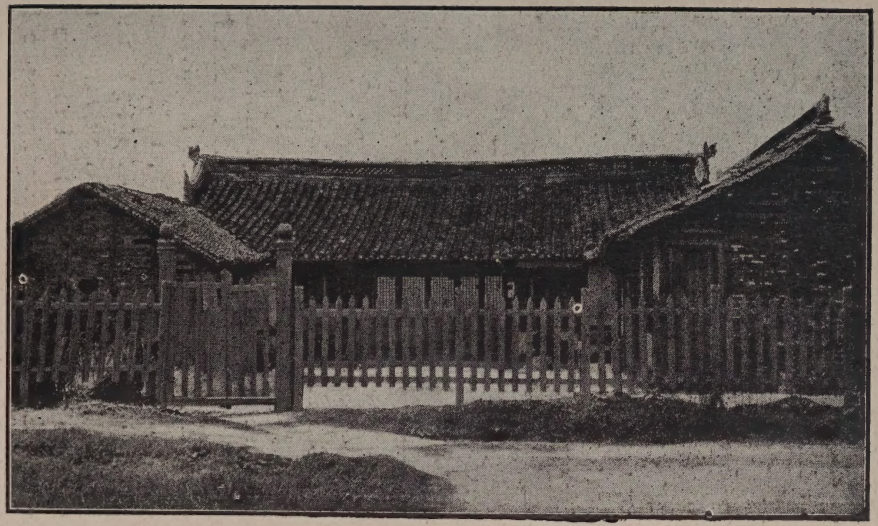
1. City Magistrate.
2. Village Assembly.
3. Local Gentry.
4. Di-pao.

(Note: The "Shanghai" herein referred to is that commonly called "The Native City". There is no connection between the government of Sung-Ka-Hong and that of the International Settlement known as Shanghai.)

1. The *City Magistrate* is the chief official of the village of Sung-Ka-Hong. He resides in Shanghai City, ten miles from the village. While he is not a native of Shanghai, he has been there for more than ten years and therefore knows local conditions quite thoroughly. He receives his appointment from the Civil Governor of Kiangsu Province, being directly responsible to the Prefecture Governor (道尹) and indirectly responsible to the Civil Governor. His duties and powers are four in number: First, he takes charge of all the civil affairs of his district, which includes both cities and villages.

Second, he executes the orders of his superiors. Third, he supervises his subordinates. Fourth, in times of emergency he directs the military force stationed in Shanghai. There are four main departments in his yamen (衙門): Finance, Education, Police, restrictep to cover only his yamen and the two prisons in Shanghai, and Sanitation. He has several subordinates appointed and dismissed by him. His nominal monthly salary is about five hundred dollars, part of which he spends for salaries of his subordinates. The actual amount of salary he has for his own use is about two hundred dollars a month.

The Sung-Ka-Hong people know very little about the Magistrate. The surveyor is told that he has never been in the village, and most of the village people do not even know his name. The City Magistrate is in fact only the nominal head of the village; he exercises but little direct control over its affairs. What he really does is to collect taxes, to supervise elections, and to promote philanthropic work. Even his police power does not extend to the village as does that of magistrates in other parts of China. There is a special Department of Police in Shanghai which controls the village.



The Village Temple

The Main Street Should Be Widened

2. The *Village Assembly* is next in importance to the City Magistrate in the government of the village. This is a legislative body. Sung-Ka-Hong has no village assembly of its own. It and six other villages are represented in the Village Assembly which meets at Ying-Chiang-Kiang about a mile away. Its functions are two: first, to discuss and make rules regarding such local village matters as sanitation, philanthropic work, education, agriculture, industry, commerce and communication, and secondly, to execute the orders and to discuss the propositions assigned and entrusted to it by the City Magistrate.

In the first year of the Chinese Republic, 1912, the Assembly had only fourteen seats. This year it has eighteen seats, owing to the increase of the village populations, each seat representing ten thousand people. The members of the Village Assembly are elected by the voters of the villages. Voters must possess the following qualifications: (1) Chinese citizenship, (2) age of twenty-five years or more, (3) residence of more than three years in the village in which they vote, (4) ownership of five thousand dollars in immovable property or payment of at least ten dollars tax to the government every year, and (5) a lower primary education or its equivalent. If, however, a villager has a good reputation among the people of the village he may be given the right to vote even though he does not have the third and fourth qualifications. All local officials, soldiers, students, policemen, and religious workers are denied the vote. Villagers known by the village to be criminal and immoral are not allowed to vote, either. Elections are held every two years under the supervision of the City Magistrate. The voters elect a number of persons equal to twice the number of seats in the Assembly, half of whom are then appointed to seats by the City Magistrate. There are no previous nominations and no party tickets. Each voter is privileged to vote for any other voter.

When the Assembly first meets it elects from among its membere ship a Speaker (議長), a Village Committee (鄉董), and the Villag-Assistant (鄉佐). The Speaker presides over the meetings and manages the general affairs of the Assembly. The Village Committee puts the decisions of the Assembly into effect, and the Village Assistant assists the former. The tenure of office of the Village Committee is two years. The members of the Village Assembly are

divided into two equal groups by lot: one group serves one year and the other two. At the end of a year's time the first group is replaced by another composed of men selected by the City Magistrate from the emrainder of those elected by the voters at the regular election time.

The only members of the Assembly who are paid are the Village Committee and the employees of the Assembly, who receive their salaries from the City Magistrate. All the expenditures of the Assembly are paid for out of revenues from public property and by public contributions. These revenues are cared for by the Village Committee under the direction of the City Magistrate.

Meetings of the Assembly are called by the Magistrate twice a year, the length of each being about twenty days. In case of an emergency or a matter of great importance, a special meeting may be called either by the Magistrate or by the Assembly itself. Assembly members are rewarded for their merits and dismissed for their wrongs by the City Magistrate.

The Ying-Chiang-Kiang Village Assembly was first called by Presidential Mandate in the first year of the Chinese Republic, There were then fourteen Assembly seats. The people of Sung-Ka-Hong were not interested in the first election and did not go to vote, although the City Magistrate had notified the voters both by direct correspondence and by public announcement. The reason for their indifference was that the election was new to them and that they were not used to voting. The village Gentry, who had connections with the City Magistrate, controlled the election. Blank ballots were distributed by the gentry members and also by subordinates of the City Magistrate. The voting was in Ying-Chiang-Kiang, and the man who was sent by the Magistrate to take charge did not give sufficient supervision and attention to the election. In the first elections it was very easy to find voters who cast dozens of votes, although each was entitled to only one. Sometimes the Magistrate could not take this matter seriously and sometimes he was forced to allow illegal voting, for if he stopped the practice the total number of votes cast would not be above the quorum required by the law, for very few village people came to vote. In case the total number of votes

cast was below the necessary number he would have trouble in arranging a second election.

The year after Yuan Shu Kai became President, all the assemblies of China were closed by his mandate, the Ying-Chiang-Kiang Assembly included. But most of the people in Sung-Ka-Hong wished to have the Assembly, because it could represent the public opinion of the village, make new plans for village welfare, and act as a medium between the officials and the villagers, After the closing of the Village Assembly, a village guild (鄉公所) was organized to take its place. This guild still exists. The same Trustee (鄉董) of the Village Assembly who represented Sung-Ka-Hong sat in the guild too. He held this position for several years. The reason for his long tenure was that the village people believed in him and did not wish to make a change. He did not have much control over the village and did not make any definite plans for village improvement because he lacked public funds. But he was quite busy settling disputes among the villagers.

Last year, all the local assemblies in China were reestablished by Presidential Mandate, because in the "New Constitution" China adopted the federal system of governmant. The Magistrate of Shanghai City sent his men down to find the increase of the village population and the number of qualified voters. But they could not obtain accurate reports, because some of the village people would not give the necessary information. The villagers probably feared the men from the Magistrate, because they had little contact with them. Another reason was traditional. In the Ching dynasty, the magistrate had correctional jurisdiction over the people and when men from him came to the village they usually attempted to arrest villagers for criminal offenses. Of course such misunderstandings have been greatly reduced in the last few years.

According to the report of the men sent by the City Magistrate, the villages which are represented in the Ying-Chiang-Kiang Village Assembly had increased by four thousand persons. Of the old fourteen members of the Assembly, four had passed away, the tenures of office of seven had expired, and only three remained. In

addition to these three members, the people of the seven villages had to elect fifteen more (there were four seats added for increase in population). The elections took place on March 24 and 27, 1924 under the supervision of the Village Trustee (鄉董) and the subordinate of the City Magistrate, and the elected members were quickly appointed and invited to serve by the City Magistrate. The formal opening meeting was assembled at Ying-Chiang-Kiang on April 26, 1924. In this meeting the members elected a Speaker, the Village Trustee, and the Village Assistant.

It is very interesting to know that in this second election of the members of the Village Assembly, Sung-Ka-Hong, as well as the six other villages, had more people vote than in the first election of several years ago. The election was conducted in a much more orderly manner this year. This is evidence showing the progress made by the people of Sung-Ka-Hong.

3. *The Local Gentry.* Next to the Village Assembly in importance is the Local Gentry. This is composed of merchants, business men, and land owners. Unlike some other villages in China, Sung-Ka-Hong has no scholars in the Gentry who passed the old Royal Examination. The members of the Gentry are not elected by the people and there are no written qualifications for membership. When a man is recognized by the majority members of the gentry class, he becomes a member. The village pays due respect to most of them. In Sung-Ka-Hong the Gentry is composed of five persons only, one of whom is a member of the Village Assembly. They have established close connections with the City Magistrate and with the head of the Police Department. They can make definite proposals both to the City Magistrate and to the Village Assembly. All the local officials also welcome them, because they can get much help from the Gentry. Their functions and powers may be summarized as follows:

(1) Indirect control of the election of the Village Assembly and the District Assembly.*

(2) Settlement of civil disputes between villagers.

*See Appendix to this chapter for information regarding the District Assembly.

(3) Acting as guarantor for villagers who commit very small offenses.

(4) Responding to the call of the City Magistrate for information as well as for consultation.

(5) Acting as a medium between the local officials and the village people,

(6) Helping execute the decisions and plans assigned to them by the City Magistrate and by the Village Assembly.

As the Gentry stay with the village people all the time, they know their needs and condition better than does any one else. Whenever a public enterprise is undertaken, their approval and help are first secured because both their direct and their indirect influence is very great. Unlike the gentry class of some other villages which uses its influence in a wrong way, Sung-Ka-Hong has a very good gentry class. which helps the village people at all times. Most of the Gentry own large properties in the village.

4. *The Di-pao.* The Di-pao (地保) is very important in the village. He is just an ordinary village person, inferior in standing and influence to the Gentry. In Sung-Ka-Hong there are three Di-paos one of whom is the chief. According to the present system, every two thousand mows (畝) of land form a "Doo"; which means a section of farming land. Every "Doo" has a Di-pao. Formerly, anyone in the village who owned one hundred mows of land was qualified to be a Di-pao of his village. At the present time we find that there are many persons who possess this qualification; therefore, the City Magistrate has to choose some of them to be Di-paos of the village.

To be a Di-pao is not easy. He has very complex duties, but receives very little pay. First, he has to collect and hand in all the taxes on land to the City Magistrate. In case he fails, he must make up the deficit. Secondly, he has to report robberies, murders and thefts to the police station. In Sung-Ka-Hang the Di-pao was appointed by the City Magistrate by turn in the beginning. For instance, there were five persons who were qualified to be Di-paos in the village. The first would serve for two years, then the second

would succeed the first and also serve for two years, and then the third, the fourth, and finally the fifth. He was not paid by the public or by the village. His income was only two percent, of the selling price of land sold in the village. For example, if a villager sold a piece of land for a thousand dollars, the Di-pao would be asked to put his seal on the land deed and would be paid twenty dollars Comparing his heavy duties with his small income, very few village people were willing to be the Di-pao of the village, unless they were appointed by the Magistrate or the turn came to them. But now-a-days, the value of the farming land in Sung-Ka-Hong has increased, and there are more and more persons and realty companies coming to the village to buy land. Owing to the large number of sales of land, the income of the Di-pao increases steadily. Therefore, there are many persons willing to be Di-pao of Sung-Ka-Hong, and competition for the position is very keen. This is the reason why Sung-Ka-Hong has three Di-paos at the present time—more than necessary.

We must not forget that each of these Di-paos has, however, done a valuable service for the village, especially in the maintenance of peace and the settlement of quarrels. They visit the homes of the villagers very often and have a good knowledge of and friendly relations with the people. Besides their public work, they have their own regular profession or business. The surveyor found that one of them was an owner of a meat shop, and the other two were land owners. If they relied merely on their commissions from the sale of land, they could not meet their daily needs and support their families.

II *Corrections.*

1. Police.

Police power does not belong to the City Magistrate. For historical and military reasons, there is a special department in the city which controls Woosung and Shanghai called "The Woosung and Shanghai General Constabulary". It has established a police station at Ying Chiang-Kiang about a mile from Sung-Ka-Hong. It has a branch police station at Chiu-Kiang-Chao, about three-quarters of a mile from Sung-Ka-Hong, which supervises the village, There are twelve policemen in the branch station. Policemen must first pass an

entrance examination, then they receive three months or more of training in the city police school, including instruction in the use of revolvers and rifles and wooden clubs, simple language characters, drill, moral teachings, and general laws and regulations governing the districts, Their wage is too low to meet their needs. They receive from eight to ten dollars a month. But they have very little work to do. They go to the village every night from ten to twelve o'clock to look for thieves and pickpockets. In case of processions, public assemblies, and quarrels, they must go to the village if called. The surveyor thinks that the village does not very much need these policemen, because it has its own private night watchmen, two in number, who are supported by the shops on the village street. At the two ends of the main street are large wooden doors which are closed at night. In case thieves and robbers come into the street, the night watchman rings his bell and calls for the village people, who come to their doors and then search for the thieves. Robbers and thieves therefore have but little chance to escape.

2. Law and Custom.

There are few laws which are known to the village. Custom plays a great part in determining the conduct and behavior of the village people. Since the establishment of the republic, China's law has been so revised that it coincides with Chinese custom and also with the new principles of Western nations. This new provisional criminal code was published on May 10, 1912, going into effect June 8, 1912.*

In a village like Sung-Ka-Hong, rules of custom are dominant, very little attention being paid to the law. Fortunately, however. there is very little conflict between rules of custom and the law. When important disputes and offenses have to be dealt with, they are settled by the courts in the city according to legal procedure; and in such cases there is very little place for rules of custom.

4. Offenses and Settlements.

All criminal offenses are handled by the police. The Chiu-Kiang-Chao Police Station has no right of detention, trial, or punishment.

*Those who are interested in this subject should consult the China Year Book for 1923, Chapter XVI. pages 362-420.

The police have to bring offenders to the Ying-Chiang-Kiang Police Station at once. But the village has very few criminal offenses.

In civil cases the village Di-pao is the first one who attempts to settle disputes. If he fails, the local Gentry tries, and if it fails, the plaintiff and the defendant go to the Trustee of the Village Assembly. If either of them is not satisfied with the decision of the Trustee, he can go to the Shanghai court by taking the necessary legal steps. At present there is practically no "private punishment" in Sung-Ka-Hong. In small offenses, such as gambling and delay in paying taxes, the local Gentry usually asks the head of the Police Station at Chiu-Kiang-Chao for release, becoming themselves responsible for the offenders.

4. Courts and Prisons.

The District Court which has jurisdiction over Sung-Ka-Hong is located in Shanghai City. Both civil and criminal cases are heard by this court. It is interesting to notice that Shanghai City, like other places in China, has no trial by jury. Although in earlier days a few jury trials were held in Shanghai, they disappeared about seven years ago. Contrary to the custom in Western countries, criminals in Shanghai City are first under the close supervision of the police, then their cases are heard by a bench of from three to five judges who constitute Tsi Chai Ding (檢察廳), and finally they are brought before the District Court.

The District of Shanghai is divided into two parts: the Criminal Department and the Civil Department. Each Department has from three to seven judges, most of whom are graduates of law schools in China as well as of those in foreign lands. None of them is a native of Shanghai. Each receives about eighty dollars a month, but the head of the Court receives a monthly salary of two hundred dollars. The Court has its own policemen, detectives, and subordinates, who take charge of both criminal and civil affairs. It employs about seventy secretaries and copiers. Its expenses are paid by the Ministry of Justice and the Provincial Government. The Court of Shanghai City is quite independent and free from outside influence and interference. But there are very few cases in a year

coming to it from Sung-Ka-Hong, so that the village people know very little about it.

Shanghai City has two modern and well-equipped prisons. Before the Court gives its decision a criminal is kept under the care of the police Department in the Detention Office (拘留所) located in the police station at Shanghai. They are here given sufficient food to eat and work to do, but they are prevented from communication with those outside. After they are put into prison, they are locked into a small room with a small window. Each room contains three or more prisoners. They are allowed to communicate with outsiders once a month. They are given hard work to do during the daytime and locked in their cells at four o'clock in the afternoon. In case prisoners are sick the prison has medical doctors to attend them. There is a separate block of cells for women, and for children there is a section used as a reformatory. The prisons are supported by the City Magistrate. Each has its own guards and gate-keepers. It is recognized by the public that conditions in these Shanghai prisons are much better than are those in most of our prisons in other parts of China.

Recommendations.

Based on the foregoing facts, the surveyor wishes to make the following recommendations:

1. The City Magistrate should have closer contact with the village people, so that there can be mutual understanding and cooperation.
2. The schools of the village should give instruction regarding elections and the rights and duties of citizens, so that the people of the village will take more interest in political affairs. This instruction should be given to adults as well as to children.
3. The Village Assembly and the local Gentry should cooperate in doing some constructive work for the village, such as improving streets or carrying on some other work for the public good.

The District Assembly is similar to the Village Assembly. It has more seats than the village assembly, because it covers larger territory and population. The qualifications of the voters in the district are also similar to those of the village. The village assembly can make direct proposals to the District Assembly, if these proposals deal with the whole district, not one particular village. On the other hand, the District Assembly can refer and ask for opinion of the Village Assembly, when it wants to know something within the field of that village assembly. The only difference is that the district assembly takes up the general questions of the whole district and make special efforts in making the budgets and rules of taxation of the district, while the village assembly attempts to improve the local conditions of its own village.

The whole district is four sections, each of which has a village assembly representing one or more villages.

CHAPTER VII.

Housing.

DING SHUI SEN.

One of the most important aspects of the health conditions of a village is its housing. People spend a great part of their time in their houses, especially women and children, and the condition and arrangements of their houses will greatly affect their health as well as their character, for we know that one's environment has a great deal to do with one's behavior. Hence it was the purpose of the surveyor to visit as many families as possible in the village of Sung-Ka-Hong, to see the favorable as well as the unfavorable conditions of their houses and to make suggestions for their improvement.

The village of Sung-Ka-Hong is occupied by about seventy families, most of them living on the main street. The surveyor visited altogether thirty-five families, twenty-one on the main street, and fourteen outside.

No great differences can be found in the housing conditions of the families visited. They are alike in many respects. All the buildings

in the village are of one story, excepting four. Of these four, two were visited. One is at the north entrance to the main street. It occupies only a small space, but is built in modern fashion, with strong bricks? glass windows, good light and ventilation, and a fine veranda. The rooms are kept very clean and sanitary, and are artistically decorated. The other two-story building has just been completed, and nobody has lived in it yet. But it is certainly a building which the village people can be proud of. It has six rooms, with window space equal to more than 25% of the floor space in each room. A large court yard, a strong stair-case, wooden floors, and cement veranda are found within the building. Indeed it can be favorably compared with any good Chinese building in Shanghai. With regard to the buildings in the village, it can be said to their credit that they all have large open yards within their walls, as large as two of the rooms and sometimes even larger. Some of those open yards are used for raising vegetables, but in most cases they serve as working places of women and as playgrounds for children.

Many of the housing conditions in Sung-Ka-Hong are far from ideal, however, although most of the villages in this part of China are in the same condition. Houses are built of bricks and tiles; wood is seldom used. Houses on the main street are too close together, although there is always an open court yard inside. The entrance door is generally very small, hence there would be great danger if fire broke out, for people inside could not very well escape. Inside the entrance door, in the center, there is a court yard, on the left and right are bed-rooms, and the kitchen is generally situated at the back of the house. All the houses are very low-studded; a man of average height can reach the ceiling. But the houses situated outside of the main street are of a better sort. They are high-studded and not close together and have adequate open space around them. Nearly a third of the land on which these houses are built is open.

In all houses, wooden floors are found in bed-rooms. All the halls and kitchens have uneven earth floors; but some of the well-to-do families pave their floors with tiles. Earth floors are objectionable because they cannot be kept clean.

All the rooms of the houses are quite dark, for window space is not sufficient, and most of the rooms have only one open window at the top, not more than a foot square. Glass windows are seldom found. Holes cut in walls, with a wooden board to cover them, are the most common window arrangement. This is either because the people cannot afford glass windows or because they do not see the necessity of having them, as they very seldom stay it their rooms and alweys work in the open yards. Rooms which are used for storing agricultural implements or furniture have no windows at all. There is, however, one house on the main street that has been recently provided with six glass windows. This feature attricts the attention of the village people.

As the women of Sung-Ka-Hong are busily engaged in farming, spinning, and weaving, they find little time to care for their homes. Therefore the sanitary and general conditions of the houses cannot be said to be satisfactory. Rooms are not kept clean and furniture and utensils are scattered about and not well arranged. In general, there are enough rooms for all the persons in a house; for there are half as many rooms as persons, sometimes more. But bed-rooms are not sufficient in number and hence they are very crowded; usually three or four persons occupy a bed-room not more than 10 feet in width and 15 feet in length. Perhaps the crowded condition is relieved during the summer, as some of the men sleep in the courtyards in the hot season. In winter they have to crowd themselves into bed-rooms in order to keep warm, for there are no heating provisions in the houses. Wooden beds are commonly used and mosquito nets are provided in summer to protect from flies and mosquitoes. Besides beds, desks and chairs, the bed-rooms are piled up with all sorts of things, and conditions are quite unfavorable. Two families visited by the surveyor do not have enough rooms; they have to put one of their beds in the kitchen.

Rats are found in every house and they cause all sorts of trouble in the rooms, especially in the kitchen. Nearly ever house keeps a cat as a protection against rats, but only three houses use rat-traps. Besides cats, most of the families have dogs, chickens. ducks and pigs in their houses. Cats and dogs are fed in kitchens; all other animals are kept and fed in the court yards.

Conditions in the kitchens are not so bad as might be expected. The floor is generally dry and clean and utensils are kept in order. Two of the families use screened boxes to protect food from dirt and flies. The stove is paved with earth and bricks and the chimney leads straight up to the roof. Straw and cotton stalks are used as fuel exclusively, because people can get them from their farms in great abundance. There is no smoke in the Kitchen and chimney fires rarely occur.

Sanitary buckets are kept in bed-rooms. This is an undesirable practice. Only two families have out-door water-closets at the corner of the open yards and they are used by all the men folks in the house

The people of the village get their water supply from a small creek running around the village on the north and west, but sometimes rain water is used and three of the families visited have wells. People always boil the water before they drink it, so that the danger from disease is lessened.

The main street of Sung-Ka-Hong is very narrow. It is only as wide as the height of the lowest building on it, which is not more than 8 feet. It is paved with stones, but very unevenly. A coolie is employed for cleaning the street, and is paid by the families on the main street, each family giving him 100 cash monthly. But he cleans the street only once in two or three days. There is nobody to supervise him, hence the street is generally filthy.

Recommendations

While it has some good features, the housing of Sung-Ka-Hong undoubtedly needs improving. Based on the foregoing facts, the following recommendations are suggested by the surveyor:

(1) The window space of all rooms should be greatly increased in order to secure both light and ventilation. It should equal at least 10% of the floor space of a room. More glass windows are desirable.

(2) More wooden floors are needed in the houses, for earth floors cannot be kept clean.

(3) The entrance doors of houses on the main street should be widened to avoid danger in case of fire.

(4) Women should give more time and thought to housekeeping.

(5) If possible, sanitary buckets should be kept outside of bed-rooms. Bed-rooms should not be occupied by unnecessary furniture.

(6) Crowding in bed-rooms is undesirable, both from the sanitary and moral points of view. Some of the rooms now used for other purposes should be used for bed-rooms.

(7) Rats are extremely dangerous. because they are disease carriers. Rat-catching campaigns should be regularly conducted in the village, and rat-traps should be used in all of the houses.

(8) The need for a widened and well-paved main street is urgent. If this cannot be expected in the near future, then the people of the village should at least keep the present main street clean.

CHAPTER VII

Health and Sanitation.

HAROLD S. BUCKLIN.

In determining what are the health problems of a city or village, Western writers are accustomed to seek first the aid of death statistics. From these it is possible to determine the numbers of deaths from different causes, so that without leaving his desk a writer can indicate, and feel reasonably sure in his diagnosis, what are the diseases which cause the largest numbers of deaths and what are the fields of public health endeavor in which the village being studied must make increased effort.

No statistics regarding either the number or the causes of deaths in Sung-Ka-Hong are to be found. And in this respect Sung-Ka-Hong is, with only a few exceptions, like every other village in China. There is no reporting of deaths, and no record of their causes. It is not even

possible to determine by inquiry with any approach to accuracy how many deaths there were in the village during the last calendar year. Since most cases of illness are not attended by medical doctors, many illnesses are not properly diagnosed, and the causes of deaths cannot, therefore be ascertained.*

It is possible, however, that in view of the lack of scientific medical care available to the villagers, there are present in Sung-Ka-Hong many of the contagious and infectious diseases which the experience of hospitals and health agencies in other parts of China have found to be quite common. The author has seen two cases of smallpox among children held in their mothers' arms in village shops. Several cases of sore eyes have been observed which would very likely prove to be trachoma upon diagnosis. There do not seem to be many cases of blindness, and it may be that syphilis and gonorrhoea are not present to any considerable degree. The village school has not had to be closed during the past year on account of an epidemic, and there has been no epidemic affecting the village during the past few years. There is, however, no medical examination of the children who attend the village school, and the village is in a section where plagues are not common. Since the attitude of some of the villagers toward smallpox is similar to that of many Westerners toward children's diseases, it is likely that other less serious diseases either are not noted or are neglected. A medical study of the people of the village would probably discover many effects of contagious diseases on eyes, ears, heart, and kindneys which the villagers do not now recognize the causes of. The largest part of the health problem of Sung-Ka-Hong is probably not that of reducing deaths, but rather that of preventing maiming and disabling effects of contagious diseases.

There is no doctor of any kind residing in the village, although there is a native doctor living within a mile of it. There are two medicine shops, which sell herbs and native remedies, with no foreign patent medicines. These shops do not seem to prescribe treatment, although they sell medicines without doctors' prescriptions. Many of the villagers use the method common in China of drawing sticks and

*The death rate of infants under one year of age, which is of special interest to those in the West, being called by Sir Arthur Newsholme the most sensitive index of a civilization, cannot be determined.

securing advice with regard to sickness in the village temples. There is not available to the people of the village a doctor trained in Western medicine, and he would probably not be used by very many of them even if available, for there is but little if any knowledge of or confidence in Western medicine.

While it is impossible to determine with any approach to accuracy the medical problems of the village, its sanitation conditions and needs are easily determined.

There are several wells in the village which are located near sources of contagion. One of these, in porous soil less than fifteen feet downslope from a fertilizer gong, is pictured here. Most of the water used by the villagers is secured from the canals on two sides of the village. While all water is boiled before it is used for drinking purposes, the principal non-intoxicating drink being tea, it is possible that infection is spread by careless handling.

The methods of handling sewage are such that there are great dangers to health. The first is that connected with the public water closets located on the main street. These are of the privy type of construction, open to flies. The use of this sewage for fertilizer on the fields is undoubtedly responsible for the spread of dysentery. The gongs and cement wells for sewage scattered through the village and in the surrounding fields are also menaces to public health.

Running at right angles to the village street just inside the north gate is a ditch, called by the villagers "rat ditch". It is partly filled with water and is used as a catch-all for a variety of rubbish. In its present filthy condition it is a health menace.

The village is, like most other Chinese villages, without running water or a modern sewage system. The main street buzzes with flies in warm weather, due largely to the fact that slops thrown into it do not run off, and that refuse and rubbish from the shops are left in it to be removed by the village street-sweeper who, judging by the condition of the street, does his work neither frequently nor well.

Food is not properly protected from flies and dirt in the village shops, and it is too often made under unsanitary conditions.

There is no public authority corresponding to what is called in Western countries the "health board" or "health officer", and there are

no health laws comparable to those in the West. As a result of this lack of public supervision, each person is his own authority, and the result is what is to be expected.

Recommendations.

There is unfortunately not much to be commended in the health and sanitation conditions of Sung-Ka-Hong, the needs of the village being in these respects much greater than its accomplishments. Too many people are killed or made sick by preventable diseases and conditions.

The health problems of the village will never be solved until the villagers become acquainted with the causes of deaths and sickness and the manner of their prevention. It is possible, however, for some things to be done immediately. First of all, the public water closets on the main street should be removed. This will be difficult because sewage has a commercial value as fertilizer, but a combined effort on the part of the village shopkeepers would probably prove effective, Secondly, "rat ditch" should be cleaned up and kept clean. This also could probably be accomplished by the shopkeepers. Thirdly, the dangers from flies could be made plain to the people of the village through a public health poster campaign, which could be arranged with the help of the pupils of the village school. Illustrated lectures could be easily given at the school, and would undoubtedly draw large crowds.

The big problem in Sung-Ka-Hong, however, is to acquaint its people with the rudimentary principles of public health and sanitation. This can probably be accomplished indirectly through their children. Medical examination of the village school children, with parents informed of the results, and health instruction for them, with literature taken by them to their homes, would pave the way for whatever future public health activities were found to be practicable. A clinic operated by Shanghai College in connection with the village school would undoubtedly do much to bring to the village people a consciousness that they are now allowing sicknesses and deaths that can be prevented. Above all else, Sung-Ka-Hong needs health education.

CHAPTER VIII.

Industry, Agriculture, and Trade

CHEN HE

Introduction

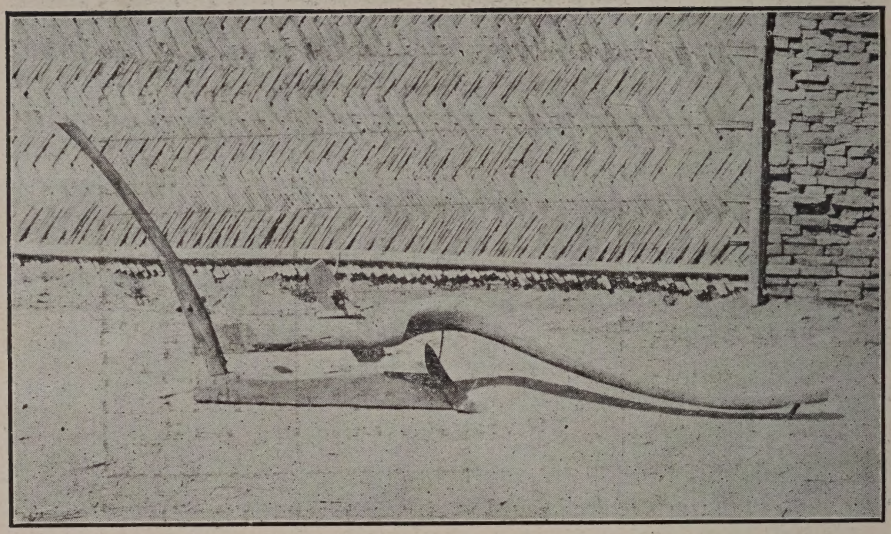
Shanghai is one of the greatest cities in the world. It is characterized by its great international trade. But it is also the greatest industrial center of China. Sung-Ka-Hong is just beyond the present industrial region of Shanghai, but there is a great possibility of its becoming a part of this region, or at least a prosperous market for the workers living near by.

Fifteen years ago, the industrial development of Shanghai had reached Lay Road (蘭路) only. Today it has been extended along Yangtsepoo Road as far as Chun Kong Road. 軍江路 In spite of the difficulties experienced by so many cotton mills in Shanghai during the last year, mills and factories are still being built. Most of the land on the west of Chun Rong Road was bought by manufacturers years ago. Now even the marshes 江岸 on the east side of this road are being filled in. The price of the land around Sung-Ka-Hong has increased very rapidly during the past five years. Four or five hundred mos have been sold within the last two years. What part Sung-Ka-Hong takes and will take in this industrial movement is, of course, a matter of importance to the villagers and of interest to outsiders.

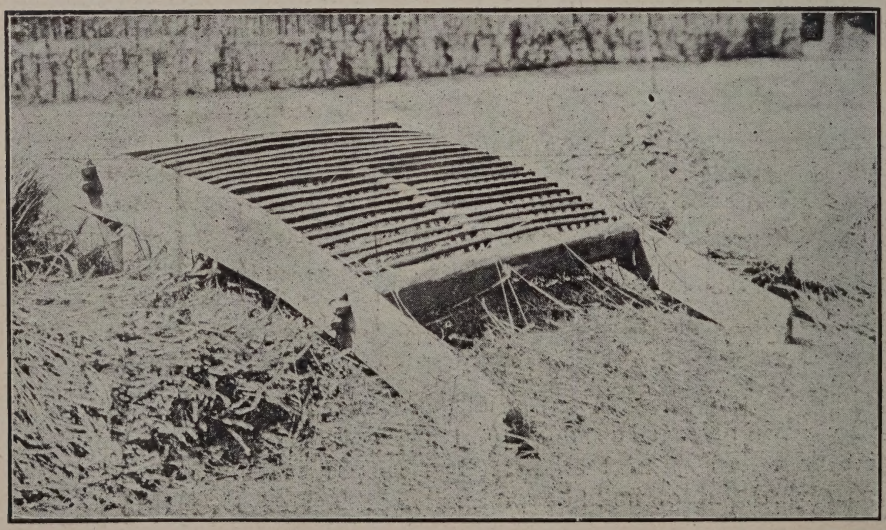
When the site of an industrial city is such that the supply of labor, materials and power is close at hand and transportation and communication are convenient, that city will develop rapidly. Shanghai is so located. Chun Kong Road, which is a continuation of Yangtsepoo Road, on the western bank of the Whangpoo River connects Shanghai with Woosung at the mouth of the river. At Woosung there is a deep harbor, the Whangpoo joining the Yangtse River at that point. Woosung is a town of about population, with a prosperous industrial and commercial life, and with four large schools. It is connected with Shanghai by the Shanghai-Woosung railway, the first to be built in China. At the southern end of

Thrashing

Farming



Simple Farming Implement (1)



Simple Farming Implement (2)

Yangtsepoo Road is the commercial center of Shanghai, with tramcars running almost to the municipal electric light plant and soon to be extended to "the Point," near the Settlement limit. The Whangpoo River is sufficiently deep at high tide to permit ships as large as the "Presidents" to sail to the center of the city area.

Sung-Ka-Hong is about half a mile to the west of Chun Kong Road. It is about midway between Shanghai and Woosung, and is only a little more than a mile from the present industrial region, which is rapidly pushing toward it. The newly constructed Djan Yin Road, which connects Kiangwan and the Chun Kong Road, passes within fifty yards of the village. Therefore, it is of great importance for the residents to consider whether they will be more benefited by maintaining their old agricultural life, or by joining the industrial forces, or by promoting trade in the village.

Agricultural Conditions

I. General condition of the people. Although it has become a market for the surrounding villages, Sung-Ka-Hong was originally an agricultural village. In this village of about seventy families, with a total population of about 360, there are forty-seven shops and twenty one workshops. About one third of the whole population are farmers. Unfortunately the economic condition in the village is not so good as it might be. In the whole village there are only three oxen (which are the most important labor power in agriculture, and by the number of which we may determine the agricultural condition of any village in the South); only three families are able to hire laborers for a full year; and only thirty families own farming lands.

II. General conditions of farming.

1. *Chief agricultural products.*—The chief agricultural products of the village are rice, wheat, cotton, and beans. These crops are raised yearly. Besides these, the people of the village sometimes raise rape for the vegetable oil they secure from it. Since the farmers use such intensive methods of cultivation, in spite of the fertile alluvial soil, which is sediment from the Yangtse River, they are not able to get a good harvest of wheat after a good harvest of

rice or cotton in the same year. The following table indicates the quantity of production per year:

Name	Quantity of Production per mo yearly	
	Bad harvest	Good harvest
Rice	200-300 Chins	400-500 Chins
Cotton	About 50 Chins	More than 200 Chins
Wheat	About 100 „	„ „ 300 Chins
Beans	Average harvest	About 300 „

Comparison of quantities of production in Sung-Ka-Hong with those in other places in China is very difficult because of the lack of available facts regarding the latter. The following table, however, shows that the Sung-Ka-Hong region is more productive than that about Tung-lou, near Kinghwa in Chekiang, which is thought by the surveyor to be typical of the average in China.

Quantity of production per mo yearly in Tung-lou(桐廬).

Name	Good harvest
Rice	350 Chins
Cotton	100 Chins
Wheat	150 Chins
Beans	Average 100 Chins

2, *Fertilization*—There are three kinds of materials used as fertilizers, viz., bean cakes, ($2.00 per 50 Chins), manures (18¢ per tan), and ashes (45 ¢ per tan). For one mo of rice sixty Chins of bean cakes are required. Sometimes farmers use manure instead of bean cake and sometimes in addition to it. Only manure is

used for fertilizing Cotton, from ten to twenty tans per mo being needed. Either manure or ashes may be used to fertilize wheat. If manure only is used, about the same quantity as that for cotton is found to be enough. Beans are subsidiary products only, so the farmers do not pay much attention to their fertilization. Judging from what I learned, I should say that the farmers of Sung-Ka-Hong do not spend much money for the cultivation of their land.

3. *Labor applied on the land.* The lands along the Whangpoo River do not need much labor. And in fact very little labor is spent on them. They begin to sow rice in the latter part of April, and transplant the shoots a month later. Between April 20 and May 20 seeds of cotton are sown too. Then some begin to sow yellow beans in the early part of June. At the same time, or a little before, wheat and rape are ready for reaping. So the period from April to June is the busiest part of the year. After that the farmer only needs to irrigate and fertilize his farm and to wait for harvests.

At the beginning of October he becomes busy again. The rice fields become yellow and call for reaping at that time. The several processes, which are still done by primitive methods, from reaping to putting rice in barns, will keep him busy enough for about a month. Beginning about the end of October the farmers sow wheat and rape for the next year. Following this there is not much work to do until the next April.

Only at the beginning and end of each main crop do men work hard. Most of the weeding and cultivating of the soil is done by women. Very little labor for irrigating is needed. The soil is quite fertile and the rainfall in this region is quite favorable. Farmers do not need to plow deeply and frequently do not need to irrigate with artificial methods. Thus the work of farming here is comparatively easy.

III. *Wages.*—Although the labor needed on farms is not very great, at the beginning and the end of each crop the demand for laborers is usually high. One man cannot reap several mos of rice, because in takes too much time and the crop may be damaged by

rain or wind. The payment for labor differs according to seasons; fifty cents per day with no food provided, and six dollars per month with food provided in the summer and at the end of autumn; thirty-eight cents per day with no food provided and four dollars per month with food provided during the rest of the year. There is also a special kind of remuneration, called Pao-kon (包工), in which four dollars per mo (no food provided) is paid for cultivating a crop of cotton. The owner of the land receives the complete crop. As will appear later in this survey, the wages of farm workers in Sung-Ka-Hong are higher than those of the average of unskilled factory workers in Shanghai.

IV. *Marketing of Products.*—Because of the location of Sung-Ka-Hong, the demand for agricultural products from Shanghai, Woosung, and Kiangwan is very great. She need not worry, therefore, about the sale of her products. Cotton is sold to the near-by mills without much transportation expense. Some is reserved for the use of the raiser. Wheat is not the principal food of the South. so the farmers sell most of what is produced. Only beans enough for home use are raised, most of them being used to make bean curd for sale in the shops, although some of them are pressed to secure oil for cooking purposes. The refuse is made into cakes and used as food for pigs and as fertilizer. The rape seeds also are made into rape oil for cooking purposes. The rice produced here is not sufficient for the needs of the village. Three-fifths of the population import rice from outside.

V. *Price received for products.* The following table shows the prices received by the village people for their agricultural products in the Sprlng of 1924.

	In Sung-ka-Hong
Rice	$ 4.00 per tan
Cotton	$18.00 " "
Wheat	$ 5.30 " "
Beans	$ 4.00 " "

VI. *Fruit and stock raising.*—The farmers of Sung-Ka-Hong do not raise fruits, nor do they grow trees for lumber. There are a few

vegetable gardens surrounding the houses, but their products are for home use only.

Nearly every house feeds some chickens. Some of the people of the village raise ducks and geese. Nearly every family keeps a cat or a dog. Very few houses keep pigs or sheep. During the period of my survey one house possessed more than ten sheep and another a dozen little pigs. They are raised for sale.

VII. *Future of the agricultural life of the village.* The amount of farming land near the village is limited. Its price is increasing very rapidly and the costs of farming are growing correspondingly. The land is not fertile enough to make farming profitable under such circumstances, and it is probable therefore that as time goes on the amount of farming done by the village people will grow less and less. Moreover, the region about the village is rapidly becoming industrial, and mills and houses of workers will soon be built nearby. There is even a possibility that the whole village may disappear as industry develops, although this possibility is so far in the future that it needs only to be mentioned here. It is, however, sufficiently clear that the village cannot expect to remain prosperous as a farming community much longer, and the development of her trade is therefore of the utmost importance.

VIII. *Summary.* Sung-Ka-Hong originated as an agricultural village. One—third of the population are still farmers, On the whole, the economic condition of the village is not very good. The farmers do not work hard nor spend much money on their fields because the soil and cilmate of this district are very favorable. The chief products are rice, cotton, wheat and beans. Intensive methods of cultivation are used. There is no difficulty in finding a market for agricultural products. There is practically no stock-raising or tree or fruit growing. It is very likely that within a few years farming in the village will become so unprofitable that trade and industry will take its place.

Industrial Conditions.

I. Home Industry.

1. *Home industrial implements.*—Although Sung-Ka-Hong is situated close to the greatest commercial and industrial center in China,

nearly every house possesses a hand filatory. In the village there are still to be found more than twenty hand looms, an oil press, a few stone grain-pounding vessels, some machines used to separate husks from grain, some hand thread-winding machines, and several hand gins. All these are of wood or stone, and of simple construction. Most of them are still in use.

But conditions are gradually changing. There are in the village three gins operated by ox power. Each of these can in one day turn six hundred chins of seed cotton into two hundred chins of seeded cotton. This is of course far better than the hand gins can do. There are two modern grain-pounding and polishing machines in the village. Each of them can turn out thirty hundred chins of rice per day, at the cost of only twenty cents per hundred. So the rice raised by both this and nearby villages is all polished by these two machines.

2. *Home industrial conditions.*—Most of the clothes and shoes worn by the villagers are home made, Even such materials as thread and cloth are partly home produced. All such work is done by women, who also cook, wash, pound rice, take care of children, etc. The men do little home work, and that generally only when the women are working in the fields. They spend their time in the tea houses and wine shops. So the women in Sung-Ka-Hong work much harder than do the men.

3. *Working hours.* The nature of the home industrial work differs from season to season. In the spring, there is work on cotton products, with the making of thread and cloth. At the end of autumn, the villagers begin to make and repair clothes for winter. Shoes, and cakes and sweetmeats for the new year are prepared in the winter, Although this work is done at home without definite time schedules. I should say that it is not injurious. Economically it saves money, and clothes and shoes made of thick native cloths and coarse thread are far stronger and more durable than those made by machine. Physically, it is a very good means of recreation. Morally, it keeps the workers away from gambling and gossiping.

II. Handcrafts.

1. *Classification of craftsmen.*—Because Sung-Ka-Hong is a center for the surrounding villages, it is a matter of course that craftsmen

gather here. On the main street there are twenty-one workshops, in which the surveyor counted the following numbers of workers.

Classification	No.	No. of craftsmen
Carpenters' shops	4	8
Bamboo workers' shops	4	7
Tailors' shops	2	3
Shoe makers' shops	3	4
Black smith shops	2	9
Barber shops	4	4
Dyers' shops	2	3
	21	38

Two of the carpenters are hired from different places in times of need, and the bamboo workers include three wives and daughters. The surveyor was informed that there are five tailors and two apprentices in the village, but they may be called away by neighboring villages. While he was told that there are twelve blacksmiths in the village, he counted only nine.

The craftsmen may be divided into two groups according to the method of their remuneration. The first are those who are paid according to the time worked, and the second those who are paid by the piece of work done. The barbers and shoemakers are in the latter group, while the rest are in the former.

2. *Wages*—The following tables indicate wages paid craftsmen.

Table I. Wages of Craftsmen.

(Payment by time)

Classification	Wages per day (no food provided)	Wages per day (food provided)
Carpenters	$.50	$.25
Masons	.50	.25
Bamboo workers	.40	.20
Tailors	.50	.30

Dyers, Blacksmiths } These are paid by the season. While the surveyor could not learn the exact amount they receive, they are paid at about the same rate as are the carpenters.

Table II. Wages of Craftsmen.

(Payment by the piece)

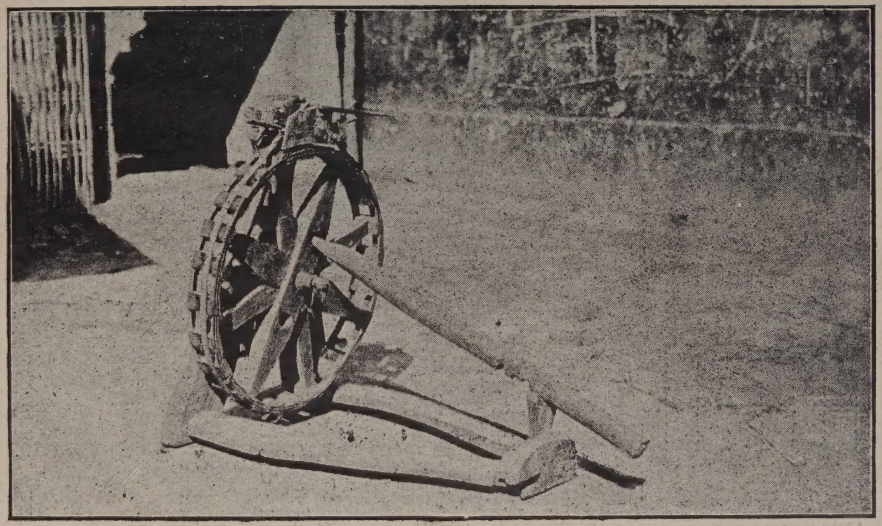
Classification	Wages per piece
Barbers	
Hair cutting (round head)	$.06 (10 coppers)
" " (current fashion)	.08 (one dime)
" " (children)	.04 (7 coppers)
Shaving	.04 (7 coppers)
Shoemakers	
Making men's cloth shoes (materials supplied by shoemaker)	$.60
Stitching soles to uppers	.08 (one dime)
Mending	no settled scale of prices.

3. *Work hours.*—Since most of the craftsmen are paid by time, they have definite hours for work. The time schedule, which is strictly enforced in the case of time craftsmen, and fairly closely followed by piece workers, follows:

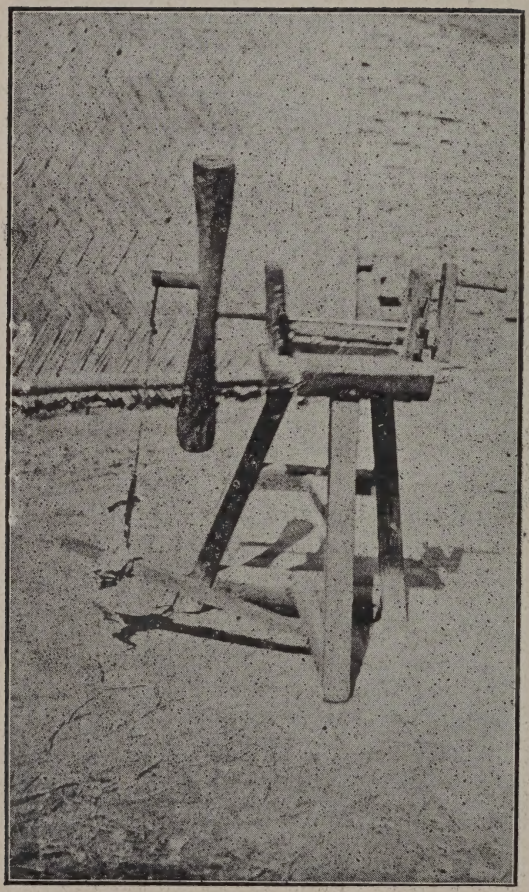
7:00 A. M.	Breakfast
12:00 Noon	Dinner
4:00 P. M.	Afternoon meal.
5-7 P. M.	Rest in Tea Shop
7:00 P. M.	Supper

From five to seven in the afternoon is the proper time for rest, but the craftsmen are different from factory workers, they may rest five or ten minutes after each meal and they may stop to smoke for a while during working hours.

III. Future of handcrafts in the village. Handcrafts exist in Sung-Ka-Hong partly because the means of communication with Shanghai are not yet well developed, and partly because the goods made in the village are not yet produced in Shanghai by machine. As means of



Home Industry



Hand-work Still Prevailing

transportation to Shanghai are developed and as the goods produced by the handcraftsmen of the village begin to be produced by machinery, it is probable that the small handcraft industries there will become less profitable, and that ultimately they will be forced out of business. The articles made in them are of such a nature that most can be better and more cheaply made by machinery. While it is impossible to tell exactly when machine-production will force out the handcrafts, it is not likely that it will take more than a few years.

IV, Summary. Sung-Ka-Hong has nearly enough craftsmen to meet its needs. The rate of wages of these craftsmen is higher than that of the farmers in the village. Craftsmen have definite times for work, the total being about nine hours a day. When their employment is regular they are better off than are the farmers of the village. It is probable that in the future these handcrafts will find it more and more difficult to compete with machinery and that eventually the less skilled of the handcrafts will be forced out of business.

Factory Workers

During the period of my survey there were no men and only six women factory workers living in Sung-Ka-Hong. All of the women work in the Kongta cotton mill, located near the joining of the Yangtszepoo and Chun Kong Roads. All are unmarried, one being about twenty-five years of age, another about twenty, another about sixteen and the other three between twelve and fourteen. Before being employed, each passed the physical examination given by the factory employment office. They work twelve hours a day, and change shifts (from night shift to day shift, or from day shift to night shift) every week. When they are on the day shift, they have to start for work before five o'clock in the morning, taking with them to the factory one of their meals. When on the night shift, they leave the village at five o'clock in the evening, but they do not have to take meals with them. The journey from the village to the mill takes about an hour and a half, for the mill is three miles away. Although on days when the weather is good there are a few wheelbarrows, the women usually do not ride on them. On rainy days when some means of transportation is needed, wheelbarrows are

useless on the mud roads. Getting to and from the factory is really a great hardship to these women workers, and they would probably be better off working in their own homes.

The wage system at the Kong-ta mill is quite complicated. The beginner is paid a minimum amount for a certain length of time (varying in different cases). This amount is later increased in proportion to the increase in production. There is also a bonus consisting of a certain percentage of the wage earned, which is given to workers who are efficient and on time for work each day. Fines are also imposed on those who are absent from or late to work. The Sung-Ka-Hong women working in the Kong-ta mill receive from twenty to fifty cents a day, and are paid at the end of each month. Unskilled male workers at the same mill receive less than that, a fact which probably accounts for the absence of Sung-Ka-Hong men in the mills of the region around the village.

Conditions in the Kong-ta mill.

On the physical side, the Kong-ta is a modern factory. There are facilities for fire prevention and fighting, good light and ventilation, separate toilets for men and women, and a large lunch hall for the laborers. All of these arrangements are scientifically constructed.

Sanitary conditions in the mill are well looked after by a responsible inspector, and cleaning is done by men especially hired for that work. Disputes between laborers and violations of mill regulations of various sorts are settled and disciplined by a court composed of mill officers appointed by the mill manager. For accidents and sicknesses of the laborers, there is a small hospital provided. The doctors' service is free, but a reasonable charge for medicine is taken from the worker's wage. Instructions concerning accident prevention and personal safety and hygiene are given to the workers by the physicians and by experienced foremen.

For all the above we should give credit to the mill, which, in spite of the absence of inspection by any Chinese government officials, has done so much. Now let us consider the mill's treatment of laborers.

There are no seats provided for the laborers in the work rooms. Although there is a rest room, in which tea is served and some means of recreation are provided, it is used by the clerks and the Japanese workers only. The Chinese laborers can only sit a while in the bare lunch hall during the rest period at meal time. There are uniforms provided for the engineers and for some other men laborers, but none for the women. Probably the mill authorities think that the clothing of the Chinese women workers is so made that it will not cause accidents, which is probably true.

Tea is provided in tanks behind each working room. It is heated in the winter though not cooled in the summer. For drinking, common cups are provided, and in washing, common troughs are used. There are no common towels and common soap. But if it is necessary, the laborer may get a small piece of soap from one of the women who take charge of toilet paper and soap.

In conclusion, I should say that the conditions in the Kong-ta mill are comparatively good, although they may be bettered in the ways I have indicated.

Trade

I. *Shops.* As the region around Sung-Ka-Hong develops, there is a possibility of making the village a prosperous market for the workers living nearby. There are at present forty-seven shops in the village. The following table shows the different kinds found there.

Shops in Sung-Ka-Hong

Classification	Number of shops
Groceries	12
Restaurants and wine shops	11
Vegetable, fruit, and fish shops	7
Tea shops	6
Pork shops	3
Sweetmeat shops (selling candies and cakes)	2
Bean curd shops	2
Medicine shops	2

Fuel supply shops	1
Clothing shops	1
	47

The surveyor found difficulty in distinguishing wine shops from restaurants, and food supply shops (those which sell rice, wheat, seeds, beans, etc.) from ordinary groceries, so he grouped them together.

Sung-Ka-Hong is at present a market for only the surrounding small agricultural villages, so that there is not a single shop in it with a capital of more than a thousand dollars, the average amount being about four or five hundred, and the smallest shops, like those which sell vegetables and fruits, representing an investment of only forty or fifty dollars.

II. *Goods sold.* The goods most commonly sold in the shops of the village are rice, wine, oils, sauce, candles, paper money, sugar, brooms, and cakes. Less than one per cent of the goods for sale are produced in Sung-Ka-Hong, the products for sale in workshops excluded. The sale of cotton and other agricultural products is generally to brokers at harvest times.

III. *Shop-keepers.* All except two of the shops in the village are owned by villagers. They serve a double purpose; they put to profitable use the front rooms of houses, and they give employment to aged and weak persons. Usually no others than the family members or relatives of the persons living in the house are employed in a shop. The two exceptions are Yah Zen, a grocery, and Hong Tai, a clothing shop. These are owned by outsiders and represent a comparatively large investment. Each hires two and sometimes three employees, who are friends or relatives of the owner. Their wages are low, the chief book-keeper of Yah Zen receiving only six dollars per month with board and lodging provided besides, and the others getting only two or three dollars a month. The food of the employees of Sung-Ka-Hong shops is no better than that of the other villagers, except that on festival days it is the custom to feast them. They sleep in the shops. They have few holidays in the year. In short, they lead a simple and monotonous life, with easy work and small pay.

IV. *Business hours.* Shops are usually opened at six A. M. and closed at nine P. M., with the exception of a few, which close at midnight. The hour when the greatest amount of business is done is eight P. M., and the next to it is seven A. M. Very little business is done during the other hours of the day.

The amount of business done not only varies at different hours of the day, but also at different seasons of the year. As a market for the surrounding agricultural villages, the greatest amount of business in Sung-Ka-Hong is carried on at harvest times,—after the harvest of wheat in June and that of rice and cotton in the latter part of September and the early part of October. Not only do the regular shops make their greatest profits at those times, but many temporary trades are benefitted as well.

V. *Incomes of shops.* All the shops in the village except those selling vegetables and fruits have regular incomes, though not large ones. Some of them do not earn enough to pay the living expenses of the owner's family, yet the owner, having some other source of income, is satisfied with the additional amount from his shop. Even the largest shops do not earn in a year as much as fifty per cent of their invested capital. The small profits made are due not only to the small amount of business done, but also to bad debts. It is customary for every shop to give credit to buyers. There is a Chinese proverb to the effect that "It is impossible to run a shop without giving credit." (空賬不成店). Debts are paid at three times during the year: at the times of the two harvest festivals (the fifth of the fifth moon and the fifteenth of the eighth moon) and at the end of the year. If a customer does not pay his debt at the and of the year, it becomes a bad one. The shop-keepers of the village would like to rid themselves of this custom, but they do not know how to do it.

VI. *Trade organizations.* Although the shops of the village collectively hire two watchmen to guard the shops in the night time, there is no effective trade organization in Sung-Ka-Hong. Neither employees nor employers have an opportunity to get together and talk over their problems.

VII. *Future of trade in the village.* At present Sung-Ka-Hong is the only market and shopping district for some distance around. As the surrounding villages develop following the movement of industry toward Woosung, the increasing population will make necessary a larger trade center. If Sung-Ka-Hong does not improve its shops and street, there is danger that new trade centers will spring up and that Sung-Ka-Hong will lose its opportunity. If such village improvements are made, there is every reason to believe that Sung-Ka-Hong will develop in some such manner as did Ying-Chiang-Kiang following the building of a large mill near it.

VIII. *Summary.* In proportion to the number of families in the village, the number of shops in Sung-Ka-Hong is large, although there is none with a capital of over a thousand dollars. The goods most commonly sold in them are staples. Shop owners and keepers are not professional tradesmen, the largest part of their income being from other sources. A shop is generally located in the front rooms of a house, it is looked after by aged or infirm members of the family which owns it, and it contains only a small stock of goods. Because there is not much business transacted by them, shop profits are not large. Hours of work are long and wages of employees are small, although their work is easy.

Recommendations.

I. Agriculture.

1. Since the future of Sung-Ka-Hong as an agricultural village is not very hopeful, and since it is reasonable to suppose that it will be more successful as a trade center, parents should not train their children for farming nor should they guide them into that vocation unless it is certain that they will be successful in it. While in some other countries boys so trained are able to find remunerative employment on farms in other than their native places, and are even able in some cases to buy and operate their own farms, this is impossible in China.

2. The farmers of the village would profit by instruction given by agricultural experts as to modern methods of raising crops. This would be made possible if some of the village Gentry were appealed to.

II. Industry.

1. The men of the village should relieve the women of their work in the fields and in the heavier home occupations. This would enable the women to spend more time on domestic affairs and to make the family life more pleasant.

2. It is a good custom to let the handcraftsmen rest in the tea shops after the day's work. It would be better if there was one place in which all could gather together. This would unite men of the same industry and give opportunities for the interchange of ideas.

3. Until mills are built nearer the village, it would be better if no village women engaged in factory work. Embroidery work and the weaving of stockings in the homes would be more remunerative as well as less burdensome. This home work would be made possible if the Gentry of the village were to furnish machines for rent and if they would help market the products.

4. Since the handcrafts of the village will find competition with machine-made products increasingly difficult as time goes on, parents and the schools of the village should be careful not to train boys for or guide them into occupations in which they will find it impossible to earn a living by the time they are grown up. In view of the likelihood that village handcrafts of the unskilled kind will soon be forced out of existence by the growth and competition of machine-made goods, there should be an endeavor made to develop in the village skilled handcraft industries.

III. Trade.

1. Sung-Ka-Hong has an opportunity to become increasingly prosperous as a trade center. But there is danger that if it does not improve its shops other places of trade will take its place. The village will become a more attractive shopping center if the main street is widened, the privies along it removed, the roofs of buildings made higher, and the street made and kept sanitary. An organization of shop-keepers should be formed to bring about these changes and to plan for the commercial and trade future of the village.

Temporary Factory Regulations

Published by the Department of Agriculture and Commerce of the Central Government of China.

March 29, 1923. Translated by Chen He.

Art. 1. These regulations are to be enforced in the following factories:

Those employing more than a hundred laborers, excepting those dangerous and unhealthy factories which are regulated by special provisions.

„ 2. These regulations will be applied to foreign factories established in China, as well as to native.

„ 3. Employers shall not employ boys younger than ten or girls younger than twelve years of age.

„ 4. Men less than seventeen and women less than eighteen are herein called "young laborers."

„ 5. All young laborers may be employed for light work only.

„ 6. Young laborers shall not work more than eight hours a day excluding rest periods; adult laborers shall not work more than ten hours a day excepting rest periods.

„ 7. Employers shall not employ young laborers during the period from 8:00 P. M. to 4:00 A. M.

„ 8. There must be two days of rest for adult laborers and three days of rest for young laborers in each month. There may be special exceptions on account of calamities, etc., but these must be approved by the local authority within three days.

„ 9. There must be more than one period of rest for any kind of labor daily, and a total of at least one hour a day.

„ 10. There may be day and night shifts in some special factories, but these shifts must be interchanged at least every ten days.

„ 11. Wages shall be paid with current money unless the laborers themselves agree to accept goods instead.

„ 12. Wages must be paid at regular times, at least once a month.

Art. 13. When working hours are prolonged on account of special reasons, the employer shall pay higher wages proportionate to the time worked.

„ 14. The employer shall not deduct any amount from the wage for the payment of breakage, for fines on account of violation of contract, etc.

„ 15. When the employer deposits a part of the wage as savings or other benefits for the laborer, the laborer must give his consent, and the employer's plan must be approved by the local authority.

„ 16. When the laborer leaves the factory or dies, the employer must pay to him or to his relatives all his wages and deposited money, in full.

„ 17. The employer shall draw up rules for the payment of pensions according to the conditions of the factory. The methods of paying pensions shall be approved by the local authority.

„ 18. The employer shall provide under his direction schools for the young and ignorant laborers in the factory and pay all expenses for them. There shall be at least ten hours' schooling a week for the young and six hours for ignorant adults.

„ 19. The employer shall limit or stop the work of an injured or diseased laborer and be responsible for his medical expenses. No deduction of wage shall be made on account of the laborer's illness.

„ 20. The employer shall stop the work of women laborers five weeks before and after the bearing of children. And pensions shall be paid accordingly.

„ 21. No young laborer or woman laborer shall be employed in cleaning, oiling, inspecting, or repairing dangerous parts of machinery when it is in motion.

„ 22. No young laborer shall be allowed to work on poisonous, explosive. or other dangerous chemical goods.

Art. 23, No young laborer shall be employed in unhealthy, dangerous, and dusty places, or in places where there is poisonous gas.

„ 24. There shall be adequate equipment in the factory, so that the laborer can be protected from disease and danger. The governors may inspect factories for these things.

„ 25. When a governor realizes that a certain factory or part of its building or equipment is dangerous, unhealthy, or affecting the public health, the owner may be ordered to make changes, or to close the factory if necessary.

„ 26. Managers and superintendents shall be registered with the the local government.

„ 27. A manager shall be responsible to the owner for the enforcement of these regulations.

„ 28. These regulations shall go into effect as soon as they are published.

CHAPTER IX.

Recreation.

CHANG CHING YU.

Recreation is for grown people the renewal of life. For children it is growth, the gaining of life. Its civic value is widely recognized, and we often read that in every community there should be provided, especially for the school child in his free time, opportunity for well-directed play, which will supplement physical training in the school and at the same time give that guidance of energy which makes for good citizenship, Moreover, it is generally recognized that the desire for recreation and amusement is a normal expression of every person and that it presents an important opportunity for moral education and for the prevention of delinquency. Even in primitive culture the child was given most of his education through recreation, and in the arrangements of modern society recreation has been increasingly becoming an important part of social life. Especially in western countries, recreation has

accomplished much good. There has been a remarkable progress in the recreation movement in America, with the expenditure of millions of dollars by municipalities, appropriated not because of a theory but because it has been demonstrated to many cities that better health and better citizenship result when the energy of children is directed in proper play channels.

During the last year a new opportunity has been given for recreation of school children in Sung-Ka-Hong. A new school building was built last summer, and a new playground for school children was opened. This new opportunity gives hope for a large future development of public recreation for the younger generation in Sung-Ka-Hong.

In many rural communities in China, lack of organization, of community interest, and of "teamwork", has long been characteristic of the people, as compared with the people of the west. In Sung-Ka-Hong there is found this lack in social life. Largely because of this there is none of that organized recreation for children and adults which so often adds considerably to their community interests. Not only does the public authority pay no attention to this matter, so important in developing and training citizens, but there are no villagers who realize the importance of public amusement in making their lives more beautiful and more enjoyable.

Public Recreation

In many large cities in China, public parks are provided, but in small cities, we seldom find any. In a rural community like Sung-Ka-Hong it is quite natural that the people cannot afford to establish a park for recreational purposes, even if they want it, for the expense is large, while the people are few and not wealthy. The public authority should therefore be responsible for its establishment. But since this is considered to be a local village affair, the public authority, which is responsible for several villages in addition to Sung-Ka-Hong, takes no notice of it.

In the report of the United States Children's Bureau Conferences held in 1919, minimum standards for leisure activities are discussed. Reports from Great Britain, France, America, and other foreign

countries, are there said to "prove that when, as a result of war less emphasis was laid on proper recreational activities, there was a great increase in juvenile delinquency and an alarming growth in crime on the part of the youthful population of the countries, as well as a decrease in physical fitness." It is, indeed, a recognized fact that there is a very definite connection between recreation and health, as well as between recreation and juvenile delinquency In many American cities in which playgrounds have been established it has been demonstrated that in a very short time a higher degree of health and increased physical efficiency have resulted.

A playground will give to the children of Sung-Ka-Hong their first form of education. Dr. Henry S. Curtis, one of America's foremost authorities on playgrounds and recreation, has said: "The first requisite of any adequate system is that it must furnish play to every child every day. This needs no discussion. We all realize that outdoor air and exercise are essential to the physical, social, and intellectual welfare of children. They cannot be really well and grow up into vigorous man and women unless they are getting an hour or two of such activity every day." He also suggests that play "should have its largest place in the early years of life, since there is no later time when physical achievement means so much to the child as it does in the period before twelve years of age."

Although at present there is no public playground in Sung-Ka-Hong, and no possibility of securing one for some time to come, it will be quite easy for the newly established school to extend its recreational activities and invite children outside the school to take part in them. The school playground may with advantage be used as a public playground, and the school authorities should be encouraged to allow such a use of it.

Home Recreation

Since public and organized recreation is not found in the village, home recreation plays an important part in the leisure activies of the people. In many rural communities in China, the isolation of the people, particularly that of the women and children, and their lack of intercourse with their neighbors, with the townspeople, and with the

The Play-Ground

The Reading-room

outside world, cannot fail to impress the visitor. Bad roads and lack of conveyances, together with the absence of mail service, are largely responsible for cutting off the family from communication with the outside world. It is about seven miles from Sung-Ka-Hong to Shanghai, and to reach the city is inconvenient and expensive. For this reason, people seldom visit it for pleasure. Fortunately a new road passing beside Sung-Ka-Hong is under construction, and will be completed very soon. Communication with other villages will then be easier, and contacts of families with those of neighboring villages will probably be more frequent. Owing to the lack of a good rural free delivery, newspapers and magazines are rarely found in Sung-Ka-Hong homes. Only two newspapers are subscribed for in the whole village. Children not attending school play in courtyards, streets and uncultivated land without the guidance of their elders. In their leisure times, some people are found gambling in their houses. Opium smoking is strictly prohibited by law, but unfortunately in some provinces of China the law is not enforced, and as the result of personal inquiry the surveyor has reason to believe that quite a number of the people in Sung-Ka-Hong are opium smokers.

School Recreation*

In any community it is desirable that schools offer children opportunities for recreation, but because there is no organized recreation in Sung-Ka-Hong, the school there should do more extensive recreation work than do schools in most communities. Up to the present time the school has been used very little for social purposes, but the school authorities are realizing that movements for that purpose must be started. One of the departments of the school management is already establishing a popular library, but because of the lack of funds this department finds it difficult to buy enough books and to subscribe to newspapers and magazines. A few old magazines are exhibited on the library book shelf. Fortunately one of the newspaper publishers in Shanghai gives a newspaper to the school. Just a few months ago five dollars were contributed by the Sung-Ka-Hong Sunday School, and thus a few copies of new magazines have been added to the library and a few new

* For athletic sports see chapter X.

periodicals for children have been subscribed to. But the use of this library is now limited to the boys of the school. There is but little community interest in it. Since newspapers and magazines are rarely found in the village, this school library should start a special campaign for its enlargement and for arousing community interest in its activities.

The religious department of the village school conducts a Sunday School every Sunday. Most of the day school pupils attend this regularly. Besides boys and girls from the day school other children from the village also attend. Their enjoyment of the Sunday School activities is intense. In view of the importance of this work, elaborate preparations for Sunday School meetings should be made, and more interesting programs should be provided. The Sunday School should also be encouraged in the further socialization of its activities, for plays and games have both moral and educational value.

Wine Shops and Tea Houses

In any rural community in China, wine shops and especially tea houses usually are the places where the people have their social gatherings. In the village of Sung-Ka-Hong there are sixteen shops which sell Chinese wine, although they differ from western shops in that they sell general merchandise as well. Some of them are restaurants in which meals and lunches are served, and in some of them people sometimes entertain their friends or relatives, though not very often.

Tea houses are the places where most people like to go for meeting and talking with their friends and neighbors. These are six in number, located along the main street. Sixty-one tables are found in them. Chinese music and story telling are their recreational features. Gambling, generaly called Ma Chang, is very common in them. When the surveyor visited them, he found that in one, there were three tables at which people were gambling. He also found two such tables in another tea house and one in still another. There are always four persons who sit around the table. Gambling is forbidden by the law, the enforcement of which is under the supervision of the police. Unfortunately, policemen do not visit Sung-Ka-Hong very frequently. Although children are allowed to go with their elders into tea houses,

they seldom do. Women do not go to the tea houses, not because they are legally forbidden, but because of social custom.

The tea house is the chief place for social intercourse in Chinese rural communities. Public opinion is expressed there and current events are sometimes discussed. Therefore the ideals of the people of the community are often formed and expressed there. Tea houses should not be done away with. On the contrary they should be encouraged. But reconstruction of the old tea houses is needed. This can best be accomplished indirectly. If a model tea house were built in Sung-Ka-Hong by some public-spirited citizen, it would not only pay dividends, but it would also by competition with other tea houses force them to raise their standards of sanitation and entertainment.

Entertainments, Processions, and Plays

As social intercourse is limited, public entertainment is rarely found in Sung-Ka-Hong. Through all the seasons of the year there are two popular processions which are more religious than social in nature. One is held on arbor day, and the other on the first day of the tenth month of the Chinese calendar. Religious worship before an idol is then practiced. Five hundred dollars were spent on the last procession. If such a sum could be used for helpful recreational purposes, good results would surely be secured.

School entertainments of various sorts are given now and then, such as a National Day Celebration, and Christmas celebration, and a New Year celebration. Usually not only villagers but many people from outside the village are present. Last December a dedication exercise of the new school building was held. The school room was overcrowded, several hundred people having come to the celebration. Speeches and short plays were given by the students, and refreshments were served. The success of this celebration leads us to believe that if the school can be used as a public meeting place and more entertainments can be given, the people of the village will become more and more interested in them. Then more opportunities will be given to the school for directing public attention toward the need for better village recreational facilities. The difficulty now is that there is not enough

room in the school building for these gatherings. In order to promote social activities by the school, a large hall should be added to its present equipment.

The Future of Recreation in Sung-Ka-Hong.

At present, just in front of the village, a new road connecting Kiangwan and the Military Road is under construction. How much this will affect the future development of recreational life in Sung-Ka-Hong, we cannot predict. At any rate, when the construction of the road is completed, recreation will become increasingly important as a part of the village life for the reason that the ease of communication will cause more people to go to work in factories. The agricultural life of the community as it is at present will be modified. Since the public consciousness of recreational needs is not yet highly developed, the movement for the improvement of recreational facilities cannot be started by the people in the village. Therefore in the opinion of the surveyor, great responsibility is placed on the school authorities for the development of community recreation. The school should demonstrate to the people of the village that better community life will result if modern recreation is promoted. It should also so far as possible secure their help in its development.

Recommendations

Based upon the foregoing facts, the following recommendations are made:

1. The public authority should be responsible for the establishment in Sung-Ka-Hong of a park for recreational purposes.
2. The village school playground should be open not only to school children but also to other boys and girls of the village.
3. A special campaign for the enlargement of the popular library of the village school is advisable.
4. The Sunday School conducted by the village school should have more elaborate and interesting programs in its meetings, and it should invite more children from outside the day school to attend. It should also be encouraged in the further socialization of its activities.

5. A model tea house with modern and sanitary facilities should be built in the village, and new forms of entertainment should be introduced through it.
6. More school entertainments of various sorts should be given in order to arouse the interest of the people in recreation, which has great educational value. To make this possible, a school hall should be added to the present school equipment.
7. In view of the fact that there is no other organization in Sung-Ka-Hong interested in recreation, the village school should seek to demonstrate to the village people, the value of recreation and so far as possible secure their help in its development.

CHAPTER X.

Education.

HUANG NAI LIN.

People in Sung-Ka-Hong are anxious for their children to get an education altho most of the parents themselves did not have an opportunity to receive one, In spite of financial difficulties, they seem to look for the best teacher or school they can find. Unfortunately, the schools in the past did not meet their needs and therefore were not much appreciated, and it was not until the establishment of the "Sung-Ka-Hong Free School" in 1921 by the Christian Civics Club of Shanghai College, that they were able to find for their children an education of real value. At present there is no other school in the village, and only one very old type of private teacher with nine pupils, who most likely will not remain long. As a consequence of this, most of the emphasis in this survey has been put (1) on the history of the schools in the village and (2) on the "Sung-Ka-Hong Primary School", formerly the "Sung-Ka-Hong Free School".*1

*The surveyor wishes to thank Mr. Wu Yong Da who, besides being a resident of the village since the Republic, was once a teacher in a school there, and from whom first hand information was obtained.

In speaking of the history of the schools in Sung-Ka-Hong we do not have to go back more than a decade; for, in the first place, reliable information is extremely hard to get concerning the remoter past, and, in the second place, the present system of education dates only from the beginning of the Republic. In connection with the church established in 1908 in Sung-Ka-Hong by the Shanghai Baptist Theological Seminary, which was closed in the second year of the Republic, a school was established. Mr. Wu was the teacher The location of the school was good, and the charge of only one dollar for each pupil per year was lower than that of the competing old-type school, therefore the new school had an average enrollment of from thirty to forty pupils during the two years of its existence At this time the popularity of the old-type school declined. But the school under Mr. Wu was not successful on account of its attempt to enforce the use of new text books. Although as a compromise, the school finally used both new textbooks and old classics, the people of the village still had more confidence in the old teachings than in the new, so that with the coming to the village of a scholar, Mr. Loh Chien Shao, the support of the people immediately turned to him. Six months after Mr. Loh came to teach in the village, Mr. Wu left. After his leaving, his school was continued for two years under another man, Mr. Chang Ts Bah. The general criticism of the school was that the introduction of the new text books had lowered the scholarship of the pupils.

After the church school was closed, Mr. Loh's school was the only one in the village. But not all pupils transferred to his school. Only those who could afford to pay went. And although these pupils did not at all enjoy the memorizing and recitation of the old classics, they were compelled to join the school by their parents. For six years Mr. Loh was the only teacher in the village. When the surveyor visited him in his school in the spring of 1921, he pointed with pride to the twenty pupils around him. But half a year after the establishment of the "Sung-Ka-Hong Free School," Mr. Loh's school was gone.

The procedure in establishing the Free School may be interesting to the reader since it was through the cooperative effort of outsiders

and people in the village that it was possible. First of all, Mr. Woodrow Ging (at present Secretary of the Nantao Christian Institute of Shanghai) and the surveyor were appointed by the Christian Civics College of Shanghai College to plan for a school in the village, after a body of students in a Sociology class under Professor J. Q. Dealey had visited the village with him. Mr. Ging was born and brought up in a village similar to Sung-Ka-Hong, so that he knew how to approach the village people. With the aid of the late Mr. Chow, an old resident of the village, who was then a school teacher in a neighboring village, one of the several Christians that the church there had baptized, and above all, one who had many associates and acquaintances in and around the village, the two appointees were able to meet the Di-pao*1 of the village. After the interview, they made a general study of the village. Their preliminary report on the need for a school was submitted to the Christian Civics Club, and they were authorized to take further measures for the establishment of a school.

To fix the location of the school house was a difficult task for them. The location, suitability, and rent of the building were not the only questions they had to settle. After many difficulties, they decided to use a building at the West end of the village as a school house. At first one male owner of the house consented to lease it for the purpose, but the very next day he refused for the reason that the creation of the new school would mean a great disadvantage to the teacher, Mr. Loh. The appointees then went to see Mr. Loh, hoping that their friendiy attitude would remove some of the suspicions and antagonism of the people of the village. The turning point came when they were met by the sympathy of a gentleman born in the village and enthusiastic to see the betterment of his native place.

It was the Di-pao who introduced the appointees to the son of this gentleman, Mr. Chang Ts Liang, who took them to see his father. After Mr. Chang Mer Hwa had learned what the difficulty was, he gave encouragement by agreeing to find a school house for them, and if necessary to pay the rent as well. After these months

*1 An official title; see under "Government and Correction" of this publication.

of struggle, during which so much could easily have been lost, they had been fortunate in securing powerful support from this strong and generous man.

Fortunately they did not have great difficulty in finding a good teacher. Mr. Li Tsong Dzen, who was then a well-known teacher in a neighboring village, was secured to fill the position. He began his work a month before the opening of the School, the Di-pao and the late Mr. Chow helping him to advertise for pupils. In less than a month thirteen children were enrolled.

The surveyor, as one of the appointees, bought second-hand classroom equipment and other general equipment in Shanghai. Courses of study were fixed with the aid of the teacher and a schedule was made. Everything was ready for opening in the fall. The cooperation of the village people, the late Mr. Chow, the Di-pao, and Mr. Chang, had made what might easily have been a failure, a triumphant success.

Under the name of "Sung-Ka-Hong Free School" the school was opened in September 1921 with thirteen pupils, one teacher, a budget of about three hundred dollars for the year, and a school committee of three, elected by the Christian Civics Club from its members, whose duty was to direct and supervise the School. After half a year's experiment the results were amazing. The influence of the teacher's character was so great that in a few months, the pupils in the School became better children in their families. Thereby the prejudice against the new school system was greatly lessened. From that time on, not only the teacher, but also his associates in the School were received with great respect. The school under Mr. Loh was soon closed, and nearly all of its pupils transferred to the new School. The enrollment of the School in the spring of 1922 increased to thirty-eight.

This progress of the School greatly pleased Mr. Chang, the donor of the school house rent. That spring he conferred with the surveyor many times concerning the erection of a new School building, concluding that he would offer a piece of land near the village, and would share the expense of erecting a building equally with the

Christian Civics Club. A budget of a thousand dollars was made, but since the Club failed to raise a sufficient amount, Mr. Chang determined to take over the whole responsibility. Then the Club turned over to him the whole matter of the erection of the building.

The new School building was completed in August 1923. Mr. Chang spent three times as much money as he first planned for it, With the completion of the new building, a new epoch in the history of the School begins.

It seems to the surveyor, who is the Director of the School for the year 1923-1924, that the contents of the catalog formulated on the 9th day of December, 1923 indicate what are the ideals of the School.

The Catalog of Sung-Ka-Hong Primary School.

Chapter I.

Article 1. This School shall be called the Sung-Ka-Hong Primary School.

" 2. This School shall be situated to the Northeast of Sung-Ka-Hong.

" 3. The aim of this School is to train for citizenship and to develop the individuality of its children.

Chapter II. Organization.

" 4. The School shall provide for a Board of Trustees.

" 5. The School shall provide for a Director whose duty is to administer all the affairs of the School, and who shall be elected by the Board of Trustees.

" 6. The teachers of this School shall be appointed by the Director with the approval of the Board of Trustees.

" 7. The School shall be divided into five departments as follows:

(1) Moral Training Department
(2) Intellectual Training Department
(3) Physical Training Department
(4) Aesthetic Training Department
(5) Social Training Department.

Article 8. There shall be one Head for each Department, who shall be appointed by the Director.

" 9. The Assistants of the Departments shall be appointed by the Heads of the Departments.

" 10. The work of each Department shall be fixed by the Department.

" 11. The School shall provide for an Executive Committee, the members of which shall consist of the Director of the School and Heads of Departments. The duties of the Executive Committee are:

(1) To plan for the work of all Departments.

(2) To supervise the work of all Departments.

(3) To be responsible for all Departments in cases of emergency:

" 12. The Director shall be the Chairman of the Executive Committee and a Vice-Chairman and a Secretary shall be elected by the Executive Committee.

Chapter III. School System,

Article 13. This School adopts the new "three-three system," in which the Junior and Senior Primary consist of a course of three years each.

" 14. A Junior Primary Certificate will be granted to a pupil who has passed all his requirements in the Junior Primary, and a Senior Primary Certificate to a pupil who has passed all his requirements in the Senior Primary Course.

Chapter IV. Admission.

Article 15. Those who join the Junior Primary must be not less than six nor more than nine years of age, and those who join the Senior Primary must be not less than ten nor more than twelve years of age.

" 16. Those who join the First year of the Junior Primary must first pass an intelligence test, and those who join the upper years must have passed the requirements for the preceding years.

Article 17. Those who join the school must be healthy and strong and free from contagious diseases.

" 18. Those who want to join the School must register their names and fill in the registration forms one week before the opening of any school term.

" 19. Examinations are provided on fixed dates.

" 20. Each pupil shall pay one dollar on acceptance. Old pupils shall pay a Registration Fee of one dollar one week before the end of the term.

" 21. New pupils will be required to fill in the Pupil's Card and present a Guardian's Certificate to the School.

Chapter V. Regulations.

Article 22. No pupil shall be absent from classes without the consent of the Director of the School, or an excuse from the guardian in case of accident or sickness.

" 23. Pupils shall pay their respects to their teachers and to one another, a bow to the teachers and a nod of the head to their equals.

" 24. Pupils must be clothed thriftily and cleanly. They shall wash their hands, faces, and bodies frequently. Every pupil must keep a handkerchief and use it.

" 25. No spitting is allowed.

" 26. No paper and waste materials shall be left on the floor.

" 27. Rules of the class room, the playground and the library, and all other rules shall be observed.

Chapter VI. Absences and Dismissal.

Article 28. Those who are illegally absent from classes for six days in the term shall be dismissed, and those who are absent with good reason from classes for twenty days in the term shall remain in the same grade during the next school year.

" 29. Those who are twice late for classes, or short in

classes for a total of one hour, shall be marked illegally absent one day.

" 30. Those who violate the rules of the class room, the playground, and the library shall be given demerits.

" 31. Five minor demerits shall make one major demerit, and three major demerits shall mean dismissal

Chapter VII. Pupils' Activities.

Article 32. Pupils are given the right to organize self-government, literary societies, and recreational clubs, etc. only with the permission of the Director of the School.

Chapter VIII. School Calendar.

Article 33 The first Semester shall extend from the First Day of September to the twenty-seventh day of January of the following year.

The second semester shall extend from the twenty-fifth day of February to the thirtieth day of June of the same year.

" 34. Holidays:

Winter vacation from January 28th to February 24th.

Summer vacation from July 1st to August 31st.

New Year Holiday—one day.

Arbor Day—three days.

Summer Festival Day—one day.

Autumn Festival Day—one day,

Confucius' Birthday—one day.

National Holiday.

Independence Day of Shanghai—one day.

Christmas—one day.

Chapter Ix. Bylaws.

Article 35. Amendments shall be made only with the initiation of the Director of the School and with the approval of Board of Trustees.

To enforce all these regulations may take some time. At present some of the items mentioned above have been introduced into the School but only on an experimental basis.

Administration

The administrative officers of the School at present are elected and appointed according to the conditions fixed by the constitution. They are members of the Christian Civics Club, who are college students, with the exception of the Head and assistant of the Aesthetic Department, who are responsible and able persons living in the village. All of them except the teachers give free service. Their tenure of office, except that of the teachers, is one year.

The work of the several Departments of the School is in brief as follows:

1. The Moral Training Department emphasizes Christian teachings. Moral talks are given every morning by the teachers, and Sunday school classes are provided regularly. Nearly all administrative officers in the School are Sunday school teachers. This gives to them a chance to see the needs of the pupils through personal contacts.

2. The Intellectual Training Department supervises all class work and the library. The subjects and number of periods in each subject weekly are given here according to the four grades in the School, i. e., the three Junior Primary years and the first year of the Senior Primary. One period covers 50 minutes.

Classes.	Chinese	Arithmetic	Ethics	Drawing	Normal work.
1st yr. J. P.	13	4	1	1	1
2nd yr. J. P.	10	4	2	1	1
3rd yr. J. P.	12	4	2	1	1
1st yr. S. P.	12	4	1	1	1

The textbooks used are known as "new method" text books, published by the Commercial Press. The number of books in the library is very limited, but there are periodicals for children and a daily paper for teachers. Library expenses are not included in the School budget.

3. The Physical Training Department gives three periods of regular drill, games and exercises each week. Play and games are encouraged after school hours, including Sundays.

4. The Aesthetic Training Department will attempt to introduce school gardening to the pupils when spring comes. The Head of this Department is a skilful farmer in the village.

5. The Social Training Department is now planning to organize a parent-teacher association in order to harmonize home activities with those of the School.

Pupils.

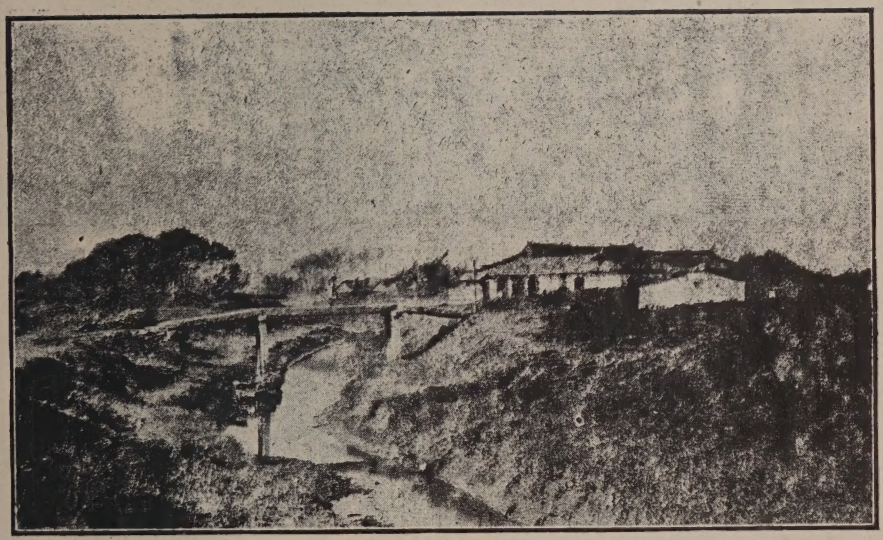
As to the question of ages of the pupils and school years, the present situation in the School is very far below the requirements of the new government educational system, as is shown by the following table:

Classes	Ages.
1st yr. J. P.	6-13
2nd yr. J. P.	8-14
3rd yr. J. P.	10-14
1st yr. S. P.	12-17

Whether the School should exclude pupils because they are over the standard age is a question which must be decided at some future time by the School authorities, but it is not at present a pressing problem.

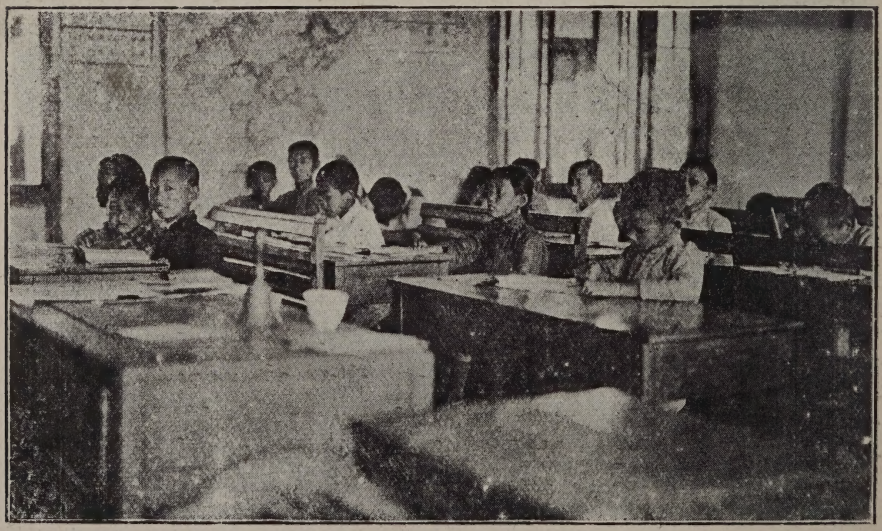
The students' self-government association that has recently been organized emphasizes services in the School. The School has no janitor, but it is kept clean and in order by the pupils.

There are 60 pupils in the School this fall term. Eight of them are girls, but they have shown as good records as some of the best of the boys. The guardians of the children, in most instances their parents, are engaged either as farmers or in trades, excepting one laborer. There are 45 farmers and 14 tradesmen among them. The subjects offered by the School do not of course meet the immediate needs of most of the children, but for the long run these subjcets are helpful to them as well as to their families.



The Village School

Teachers and Students of the Village School



The Class-room

Budget.

Lastly we come to the School budget for the year 1923-1924. Under expenditures there are five items:

1.	Teachers' salaries	$360.00	
2.	Text books	28.00	
3.	Sundry expenses	21.50	
4.	School equipment	76.00	
5.	Reserve fund	10.00	$495.50

There are three items under income:

1.	Incidentals from students	$76.00	
2.	Contributions from members	175.00	
3.	Funds to be raised through contributions	244.50	$495.50

Recommendations.

From the foregoing facts we can see both the credit and the debit sides of the Sung-Ka-Hong School.

The administrative officers of the School could probably meet their problems better if they would bring them before some of the education experts in Shanghai College. But most of the defects in the School are due to shortage in financial support. The teachers' salaries are too low: one receives $18 and the other $12 per month. The main thing that the School needs is to increase its financial resources. This it can do to a small extent by requiring pupils to buy their own textbooks and by raising the cost of tuition. But for some time to come the School will probably be forced to depend upon interested individuals, both in and outside of the village. Contributions from students and faculty at Shanghai College will undoubtedly have to be asked for. It may also be that appeals to those in other lands interested in Christian work in China will bring support if they are made acquainted with the work of the School. While the people of the village are not wealthy, the value of the School is so well recognized by them that it is reasonably certain that they would if properly approached supply some of the things that the School needs. Each year appeal might be made to them for some other special need, such as books for the library, a newspaper, or some other special equipment within their means. It is undesirable that all of the support should come from outside the village.

The School should be proud of the fact that the building was used during the last two summers for a Daily Vacation Bible School, and that "among the seventy-one Daily Vacation Bible Schools conducted in the whole city (district) of Shanghai this summer (1923) the Sung-Ka-Hong Village School captured the first prize which was awarded by the Shanghai D,V.B.S. Headquarters", The winning of such a prize brings additional credit to the school, but even if she had won no prize she would have deserved credit for not having allowed her plant to be idle during the summer. There is, however, the possibility that the school can still further extend the use of its plant at other times and in other ways. In the evenings, the class rooms may be used for health and social talks to village adults and for free education, perhaps for "popular education." On holidays and every day after school hours, the use of the school playground and the school library may be offered to the village people for a part of the time, under the direction of the village and social workers of Shanghai College.

The teachers of the school will enlarge their experience and knowledge as well as enjoyment, if they have an opportunity to associate with the teachers of neighboring schools. The Yin-Chi Primary School, which was established by such influential persons as Gentry Wong and Mr. M. Y. San, is not more than half a mile to the south of the Sung-Ka-Hong School, and the Government Primary School in Yang-Chiang-Kiang is about the same distance to the northeast. The Sung-Ka-Hong School could easily take the first step in forming a teachers' organization representing these three schools.

Since the school is now within the territory of the Pao-shan Hsien and since there is a Bureau of Education in that district to which the Government Primary School is responsible, the Sung-Ka-Hong Primary School should make connection with this Bureau.

Perhaps the most serious criticism that can be made of the school is that the village people participate but very little in its management. Steps should immediately be taken to add to the Board of Trustees at least one village person, and the school authorities should look forward to enlisting increasing numbers of village people in its management.

In conclusion, we should not forget that the success of the school came only when the work was done cooperatively by the people of the village and the school authorities. The surveyor therefore hopes that this same spirit will hold so long as the people of the village believe in education. Sung-Ka-Hong will soon become a trade center and a community with all sorts of activities and interests. Those trained in business and able to read and write will have the advantage when that time comes. The village people will be unwise, of course, if they send their children to work instead of to school, but their own situations may also be improved if they will not neglect the advantages which the school offers them. For those villagers who have had these advantages there is also a wonderful opportunity offered them by the school—to help those less fortunate than themselves by maintaining and promoting the school's work.

CHAPTER XI

Summary of Conclusions and Recommendations

HAROLD S. BUCKLIN

At this point in the report of our survey it may be well to recall to the reader's mind the principal recommendations for village improvement that the surveyors have made.

Sung-Ka-Hong is in a transition stage. It may become within the next five or ten years a prosperous market serving the workers of the rapidly developing industrial region which is now knocking at its doors. It needs a powerful organization of village tradespeople to plan for its development and to make sure that it does not lose to some other more progressive village the opportunity to become this trade center. One of the immediate tasks of this organization would be to provide for the proper cleaning of the village main street and removing from it of the offensive and dangerous water closets which now disgrace it.

One of the greatest needs of the village is that of recreation. In this the village school can do much by making its plant available for the use of both adults and children of the village during out-of-school hours. Through the school's efforts the village can be shown the

value of recreation activities and thus prepared for the time when public recreation is sought.

In every section of this survey, the need for and the value of education has been emphasized. Instruction in voting and in the duties and privileges of citizenship, education in matters of health and sanitation, vocational training and guidance of children:—these are all prominent in the minds of the authors. There is also a feeling on the part of all of them that the village school is a most hopeful means of village improvement, and to it several entrust the securing of the changes they seek. If the school is to accomplish all that the surveyors wish it to do, its burdens will be great, and its resources must in some way be correspondingly increased. The school has the vision, but it does not have the resources. One of the most direct and hopeful methods of village improvement is through the village school and its support. With increased funds and a greater participation of village leaders in its management, the school can easily become the greatest single factor in village welfare.

Perhaps the greatest need, however, is that the village be freed from the binding power of inhibiting ideas. The conservative spirit of the village, the reluctance of its people to bring about needed changes in village life, the lack of community spirit and cooperation:—these are all in a large due to the religious ideas and beliefs which the village people hold. Superstition and fear are powerful factors in their thinking. A release from this bondage is perhaps the greatest need of the village. A wise Christian leader can bring to Sung-Ka-Hong that spirit of hope and courage without which no permanent village improvement is possible.

II

Religious Life

Questions

WANG SHENG HAO, A. B.

I. Questions concerning the idols in each of the village temples.

1. How many gods are there in the temple?
2. What is the name of the chief god?

3. What are his duties?
4. Has he a wife? A child?
5. What was his position when he was on earth?
6. Was he a good man when he was alive?
7. How did he become a god?
8. Is he a kind, merciful, and loving god? If not, what are his characteristics?
9. How often do people come to worship him?
10. What can he do for the people?
11. Does he need food and clothing?
12. Where do his food and clothing come from?
13. What are the inferior gods in the temple?
14. What are their names?
15. What are the characteristics of each?
16. What do the people of the village believe that each god can do for them?
17. Why do the people worship each?
18. What sort of person was each when he was on earth?

II. Questions concerning each of the village temples.

1. Name.
2. Location.
3. Religious affiliation.
4. How long has the temple been built?
5. How was the money raised for its erection?
6. How many men (or women) stay here to look after the temple?
7. Is there any property for the maintenance of the temple? If so, where is it located and now much is it worth?
8. How often do the people in the village come to the temple?
9. Are the idols of the temple ever taken out for processions?
10. Who supports the keepers of the temple?
11. How many times a day are temple duties performed?
12. Do the keepers of the temple have any other duties than that of looking after the temple?

III. Questions regarding the religious beliefs of the people of the village.

1. Why do they worship their gods?
2. Can any of these gods help in cases of sickness or give wealth to the poor?
3. Do the village people believe that their gods eat things and carry on the same activities that they do?
4. Do they believe that these gods will hurt them if they do not treat them properly?
5. Do they believe in demons? If so, where are these demons and what are their characteristics?
6. Where do people believe that they will go after their life on earth?
7. Do they fear death? If not, why not?
8. What are the rewards and punishment given in the next world?
9. Do they believe that they have a soul?
10. Where do they believe the soul will go after they are dead?
11. Does the soul need money, food, and clothing in the next world?

III

Government and Corrections

Questions

SHAO SHEN WU

A. Government

I. General.

1. What is the population of the village? How many are voters?
2. How many of the village people are informed with regard to and interested in village affairs?
3. Is the village peaceful?

II. City Magistrate.

1. Is the city magistrate the chief official of the village?
2. Is his control of the village real or only nominal?
3. What is the name of the magistrate?
4. What is his native place?

5. How long has he been in his present position?
6. Where does he reside?
7. How familiar is he with local conditions?
8. How often does he visit the village?
9. How well-known is he by the village people?
10. What does he do for the village?
11. What are the attitudes of the village people toward him?
12. By whom is he appointed and to whom is he responsible?
13. What are his duties and powers?
14. What are his relations to his superiors?
15. How many subordinates has he?
16. How is his staff organized?
17. Does he appoint and dismiss his subordinates without interference?
18. What is the amount of his salary?
19. How much does he pay his subordinates?
20. Is his salary sufficient to meet his needs?

III. Village Assembly.

1. Does the village have its own village assembly? If not, in what village assembly is it represented?
2. How many seats are there in the assembly?
3. How many of these seats does Sung-Ka-Hong have?
4. What determines the number of seats in the assembly and the number occupied by Sung-Ka-Hong?
5. Does Sung-Ka-Hong have a fair representation in the assembly?
6. When and how often are elections held? Where are votes cast?
7. Who takes charge of the election? Is it orderly?
8. How are assembly members elected?
9. What are the qualifications for membership in the assembly?
10. What is the tenure of office of the assembly members?
11. When does the assembly meet and for how long?
12. Who calls assembly meetings?
13. What are the qualifications for voters for assembly members?
14. What persons are denied the voting privilege? Are these

qualifications justified?

15. How many qualified village assembly electors are there in Sung-Ka-Hong? How many voted in the last election?
16. What officers has the assembly?
17. How are these officers elected? For how long?
18. What are the duties of the speaker, the village committee, and the village assistant? What persons now hold these offices?
19. Are the officers and members of the assembly paid? By whom and how much?
20. By whom and for what reasons may officers and members of the assembly be dismissed?
21. Where does the assembly get money for its expenses?
22. How much interest is there in Sung-Ka-Hong in assembly elections?
23. How strict is the supervision of the elections?
24. What is the relation of the Gentry to the elections?

IV. Local Gentry.

1. Give the names of the members of the local gentry?
2. What are the qualifications for membership in the gentry?
3. What are the attitudes of the village people toward the members of the gentry?
4. What connections have the gentry with the city magistrate or any other government officials?
5. What are the functions of the gentry in the village life? Do they really help the village people?
6. Do the gentry make proposals to the village assembly and the city magistrate?
7. When a public enterprise is contemplated, is it necessary or wise to get the opinions of the gentry.

V. Di-pao.

1. Who is the di-pao of the village?
2. What is his social standing?
3. What are the qualifications for the position of di-pao?
4. What are his duties?
5. How long is his tenure of office?

6. How much is he paid? By whom?
7. What other occupation does he have?
8. How close contact with the people and how intelligent an understanding of their problems has he?
9. Could the village get along without him?
10. If there is more than one di-pao, what is and what determines their number?

B. Corrections

I. Police.

1. How many policemen are there patrolling the village?
2. With what station are they connected and to whom are they responsible?
3. At what hours can they be found in the village?
4. What are their powers and duties?
5. How many arrests did they make in the last calendar (or report) year? For what offenses? How many arrests resulted in convictions? Did they fail to arrest any serious offenders?
6. What training have they received?
7. What is the amount of their salary, and who pays it? Is it paid regularly? Is it sufficient to meet their needs?
8. What weapons do they carry, and which do they use most frequently?
9. Where are arrested persons kept before they are delivered to the court or to prison? Are these arrangements sanitary and morally good?
10. What is the attitude of the village people toward the police?
11. How many private policemen are there in the village?
12. By whom are they supported?
13. What are their duties?
14. What did they do during the last calendar (or report) year?
15. What training have they received?
16. What is their salary?
17. To whom are they responsible?
18. Does the village need more policemen?

II. Law and Custom.

1. How many of the common laws are known to the villagers?
2. How can these laws be made more widely known?
3. What is the place of custom in the village life?
4. Do laws and customs conflict?

III. Offenses.

1. Do villagers have the power of arrest and punishment? If so, how often do they exercise it?
2. What is the relation of the family group to punishment of offenses?

IV. Courts.

1. What courts have jurisdiction over the village? What are their powers?
2. Where are they located?
3. Is there trial by jury?
4. How many judges has each court?
5. Where were they trained?
6. By whom are they appointed, and by whom dismissed?
7. What salaries do they receive?
8. What are their native places?
9. How long have they been in their present positions?
10. How many employees have the courts and what are their duties?
11. How are court expenses met?
12. Are the courts free from outside influences?
13. Do they use probation? Is there a probation force?
14. How many of the sentences during the last calendar year have been fines? How many suspended sentences? How many jail sentences?
15. Secure a list of the court cases during the last calendar (or report) year in which Sung-Ka-Hong offenders or contestants have been involved.

V. Prisons.

1. Where are Sung-Ka-Hong prisoners kept pending disposition of their cases by the police or the courts?

2. Where do they serve their prison sentences? Give the population of each prison, male, female, and children under 16.
3. Who has charge of the prisons?
4. Make a sketch showing the general arrangements of prison buildings?
5. How many guards are there for each prisoner?
6. How much are guards paid?
7. What has been their training?
8. To whom are guards responsible?
9. Are men prisoners and boys under 16 year kept in the same cells or allowed to associate at meals?
10. How many prisoners are there in each cell? What are the cell dimensions? What sanitary arrangements are there in each?
11. What food are they given per day? What do they buy?
12. What work do they do? What proportion of the prisoners? Is it compulsory?
13. Where do prisoners eat?
14. Are prisoners chained together, or do they wear leg and arm irons?
15. How are they disciplined and by what prison officers?
16. What recreation and exercise do prisoners get?
17. Under what conditions may prisoners receive visitors?
18. How often and to whom may they write letters?
19. Are they given money or other help when they are discharged?
20. Is there a prisoners' aid society which helps them?
21. Is there a parole system connected with the prisons?
22. On what conditions can prisoners be released before the expiration of their sentences?
23. Are medical doctors, clinics, and hospitals connected with the prisons?
24. Are prisoners given a physical and mental examination when they are received by the prisons?
25. How many deaths were there in the prison during the last

calendar (or report) year and what were their causes?

26. Are the sanitary and moral conditions of the prisons such that men come out of them better than they went in?
27. Make a list showing the prisoners whose native place is Sung-Ka-Hong or who have committed offences there during the last calendar (or report) year, together with their offences and sentences.
28. Is there a reformatory for children under 16 years of age? Describe its equipment and work.

IV. Housing.

Questions.

DING SHUI SEN.

I. Make a map showing the location and width of the streets of the village, the location and nature of industries, and the location of two or three story buildings and any other unusual housing feature.

II. 1. Give the text of housing laws affecting the village.
2. How rigidly are the laws enforced, and by whom?
3. How are nuisances or menaces to health abated? How often has this method been employed during the last two years?
4. How many families in the village own the houses they live in?
5. Who owns the houses that are rented?

III. Types of houses.
1. Of what materials do the people build their houses?
2. How much space is there between houses?
3. Is one-third of the land on which houses are built open?
4. How many houses have wooden floors?

IV. Light and ventilation.

Generalize on this subject after having secured the following facts with regard to each house in the village:

1. Is window space equal to at least ten per cent. of floor space in each room?
2. In each room, can a newspaper be easily read at noon at the farthest corner in all weathers and at all times of the year?

3. How many glass windows are there in the house?
4. How many windowless rooms are there? For what are they used?
5. By what means are rooms ventilated?

V. Fire Hazards.

1. What proportion of the houses of the village are made of wood or other inflammable material?
2. Are there any fire-escapes on buildings over one story in height?
3. In case of a fire, can people make their way out of the houses easily?
4. What fuels do the people use in their kitchens?
5. How often do chimney fires occur?

VI. Sanitary conditions.

1. Are the houses of the village clean and sanitary?
2. Do people protect their houses against flies and mosquitoes? By what means?
3. Are there rats in the village houses and what is done with them?
4. What is the sanitary condition of Kitchens? Generalize after securing the following facts for each house:
   (a) How is food protected from flies?
   (b) What are the provisions for washing dishes and other utensils?
   (c) Is the floor dry and clean?
   (d) Are pigs, dogs, cats and chickens fed in the kitchen?
   (e) Is there any smoke in the kitchen?
5. Where do people get their water supply?
6. How many indoor water-closets are there? What are the sanitary arrangements in them? How many people use them?
7. How do people dispose of garbage?
8. Where do the domestic animals live?
9. What is the sanitary condition of bed-rooms?
10. Are the houses of the village neat, clean, and artistically arranged and furnished?

VII. Moral conditions.

1. Are the village houses and rooms so arranged and kept as to create a wholesome moral atmosphere?
   Generalize after securing the following facts for each house:
   (a) Are there half as many sleeping rooms as there are persons living in the house?
   (b) How many persons sleep in a bedroom?
   (c) Do children over 6 years of age sleep in the same room as their parents?

VIII. Streets.

Generalize after securing the following facts for each street:

1. Width.
2. Width of the tallest building on it.
3. Is street paved and with what materials.
4. How and by whom is the street kept clean?

V

Health and Sanitation

Questions.

HAROLD S. BUCKLIN

I. Geographic and climatic conditions affecting health.

1. What is the nature of the climate with respect to
   a. temperature, b. variability, c. density?
2. What is the nature of the soil? How quickly does it drain after heavy rains?
3. Is health affected by the following geographic features and in what ways?
   a. rivers, b. canals, c. mountains, d. height of land.

II. Economic conditions affecting health.

1. Is the wealth of the village sufficient to provide for its sanitation needs?
2. In what occupations are the villagers engaged? What processes in these occupations are injurious to health and in what ways?

3. Are incomes and wages of the villagers sufficient to maintain health?
4. What are the health and sanitation conditions in the places where the villagers work, particularly with regard to
   a. ventilation, b. lighting, c. fire protection, d. cleanliness?
5. How many hours per day and how many days per week do the following work ;
   a. men, b. women, c. boys and girls under 16 years of age?
6. Secure the texts of laws protecting the health of workers, especially
   a. those prohibiting night work of women and children,
   b. those prohibiting the work of all children under 12 years of age,
   c. those regulating hours of labor of men,
   d. those compensating or preventing accident and disease.
7. What provisions are there for the enforcement of these laws? How rigidly are they enforced?
8. Are workers effectively organized to protect themselves against dangerous or unhealthy conditions in industry?
9. Do employers give physical examinations to applicants for work and place them in positions for which they are physically fitted?
10. How are those injured in industry cared for?

III. Population and health.

1. How much of the population is native or permanent, and how much is floating or transient?
2. What parts of the population come from sections of China where habits of living are injurious to health?
3. How large a part of the population is from a level or class of society ignorant of the means of securing public health?

IV. Vital statistics.

1. Give the text of the law requiring the reporting of births and deaths to a public or responsible authority.

2. If there is no such law, are births and deaths reported, and if so by whom and to whom? Are they recorded in permanent records?

3. Are sicknesses reported, and by whom and to whom?

V. Death rates.

1. What are the death rates (number of deaths per 1000 population) from all causes for the following? (Give statistics of the last year for which they are available, or else compute them for the last calendar year.)

   a. All persons.

   b. Infants (give male and female separately)
      (1) Under one year.
      (2) Under three months.
      (3) Under one month.
      (4) Stillbirths and prematurities.

   c. Children (give male and female separately)
      (1) Over one and not over five years.
      (2) Over five and not over ten years.
      (3) Over ten and not over fifteen years.

   d. Adults (give male and female separately)
      (1) Over fifteen and not over 20 years.
      (2) Over twenty and not over twent-five years.
      (3) Over twenty-five and not over thirty years.
      (4) Over thirty and not over thirty-five years.
      (5) Over thirty-five and not over forty years.
      (6) Over forty and not over forty-five years.
      (7) Over forty-five and not over fifty years.
      (8) Over fifty and not over fifty-five years.
      (9) Over fifty-five and not over sixty years.
      (10) Over sixty and not over sixty-five years.
      (11) Over sixty-five and not over seventy years.
      (12) Over seventy and not over seventy-five years.
      (13) Over seventy-five and not over eighty years.
      (14) Over eighty and not over eight-five years.
      (15) Eighty-five years and over.

2. How do these death rates compare with those of communities of the same size in China Europe. and the United States?
3. Which sections of the village and which houses show the lowest death rates and which the highest?

VI. Causes of deaths and sicknesses.

1. How many deaths during the last calendar year (or the last year for which statistics are available) were (give male and femle separately)
   a. Of infants under one year of age caused by
      (1) diarrhea.
      (2) enteritis
      (3) pneumonia.
      (4) broncho-pneumonia.
      (5) syphilis?
   b. Of all persons (all ages included) (give male and female separately) caused by
      (1) tuberculosis.
      (2) smallpox.
      (3) typhoid fever.
      (4) scarlet fever.
      (5) venereal diseases (syphilis and gonorrhea)
      (6) pneumonia.
      (7) other contagious diseases.
      (8) accident.
      (9) plague.
      (10) cholera.
      (11) dysentery?
2. How many cases of sickness were there during the last calendar year (or the last year for which statistics are available) caused by
      (1) scarlet fever.
      (2) typhold fever.
      (3) diphtheria
      (4) other contagious diseases?
3. What epidemics have occurred in the community during the

last five years ? How many persons were sick and how many died ?

4. How long during the past two years have schools been closed on account of epidemics, and of what kind ?

VII. Conditions causing disease.

1. Sewage disposal.
   a. Where is sewage kept and for how long ?
   b. Are these places sources of danger to health ?
   c. Where and how is sewage disposed of ?
   d. Where are public toilets located ?
   e. By whom are they owned
   f. How often are they emptied ?
   g. Are they built well and kept sanitary ?
   h. Are they guarded from flies and mosquitose ?
   i. With what fertilizers is the soil treated, and what health problems does the use of these create ?

2. Water supply.
   a. Where do the villagers get water (1) for drinking and (2) for cooking purposes?
   b. Make a map showing the location of wells and other sources of water supply, privies, fertilizer gongs and other possible sources of contagion, show the nature and slope of the land, and indicate which sources of water supply are probably contaminated.
   c. Is water distributed in a sanitary manner ?

3. Food supply.
   a. Give the text of any pure food and drug law that applies to the village. How rigidly is it enforced?
   b. Are teahouses and shops where food and candies are produced or sold regulated by law or in any other way ? Give details.
   c. If not, are they dangers to public health? In what ways ?
   d. Is there any provision regulating the handling of food by those having venereal or other contagious diseases?

e. By whom and under what conditions are animals slaughtered?

f. What illnesses or deaths have there been in the village during the last two years that are traceable to foodstuffs sold in public places?

4. Flies and mosquitoes.

a. Make a map showing all the places in the village where flies and mosquitoes breed.

5. Public baths.

a. How many public baths are there in the village?

b. By whom are they used?

c. What charges are made for their use?

d. What water is used in them?

e. Are they kept sanitary?

f. Is there anything about them dangerous to the public health?

VIII. Tuberculosis.

1. Are there any medical or other people in the village who make a specialty of treating tuberculosis?

2. What is their training and scientific and professional standing?

3. Where and by whom are patent medicines for the cure or treatment of tuberculosis advertised or sold in the village?

4. Is there any reputable organization doing educational work to inform the village people of the dangers from tuberculosis and of the means of its treatment and prevention?

5. Is there any such school organization as the "Modern Health Crusaders" to build up the resistance of children against this disease?

IX. Provisions for the care of the sick.

1. Doctors, medicine shops, and quarantine.

a. Make a list of medical practitioners in the village, showing with regard to each.

(1) Name.

(2) Age.

(3) Medical degrees, and where received.
(4) Other medical training.
(5) By whom licensed.
(6) To whom responsible legally.

b. What persons in the village attempt to cure the sick by superstitious practices?

c. What measures do sick persons take to cure their illnesses?

d. Are patent medicines sold in the village, and by whom?

e. How many medicine shops are there, and do they prescribe treatment for sick persons?

f. Give the text of whatever legal provisons there are for the quarantine of contagious diseases.

g. If there is no such law, is it customary to quarantine such diseases, and for how long?

2. Institutions and agencies.

a. Give the text of laws giving to village authorities power over health matters.

b. If there are no such laws, what village authorities exercise control over health matters, and over what matters?

c. With regard to each health agency other than hospitals give the following information:
(1) Name.
(2) Location.
(3) Purpose.
(4) Ownership and management.
(5) Capacity.
(6) Number handled during the last calendar year.

d. With regard to each hospital in the village give the following information:
(1) Name.
(2) Location.
(3) Source of support.
(4) Management.
(5) Capacity.

(6) Number and kinds of cases handled during the last calendar year.
(7) Number of free beds.
(8) Number of foreign-trained doctors.
(9) Kinds of capacities, and numbers handled during the last calendar year by dispensaries and out-patient departments.
(10) Number of capacities, and numbers handled during the last calendar year by clinics for eyes, tuberculosis, venereal diseases, babies.
(11) Health education work done by or in connection with it.

3. Are the people of the village educated with regard to the nature, causes, treatment, and prevention of disease through.
(1) Literature.
(2) Lectures.
(3) Health campaigns.
(4) Clean-up campaigns?

X. School sanitation.

1. Is there medical examination of pupils in the village schools? By whom is it given?
2. Is it supposed to be for every pupil?
3. How often is it supposed to be given?
4. What proportion of the village school children were examined last year?
5. Do teachers see to it that children receive the medical care prescribed by the medical examiner?
6. Are the eyes of each school child examined by a medical doctor or a trained nurse each year?
7. If glasses are prescribed, do the school authorities see to it that they are secured?
8. Are the teeth of each school child examined each year by a medical doctor, a trained nurse, or a dentist?
9. If treatment of teeth is prescribed, do the school authorities see to it that it is secured?
10. Are school seats adjustable?

11. Do the school authorities insist on good posture of pupils?
12. How many shower and how many tub baths are connected with each school?
13. How often and by whom are they used?
14. Are monthly or other records of weights of puplis kept?
15. Are free or cheap school lunches provided for pupils?
16. What is done for underfed or underweight children?
17. What special provisions are there for speech defectives, and for blind, deaf, and crippled children?
18. What special provisions are there for children physically subnormal or predisposed to tuberculosis (that is, from families whose members have tuberculosis)?
19. Do school toilets afford privacy, are they properly constructed, and are they kept sanitary?
20. Do school children use common drinking cups and common towels?
21. Do the schools have supervised physical training and recreation?
22. Is health education a regular subject included in the schoo curriculum? If so, what text-books are used and how is it taught?

VI

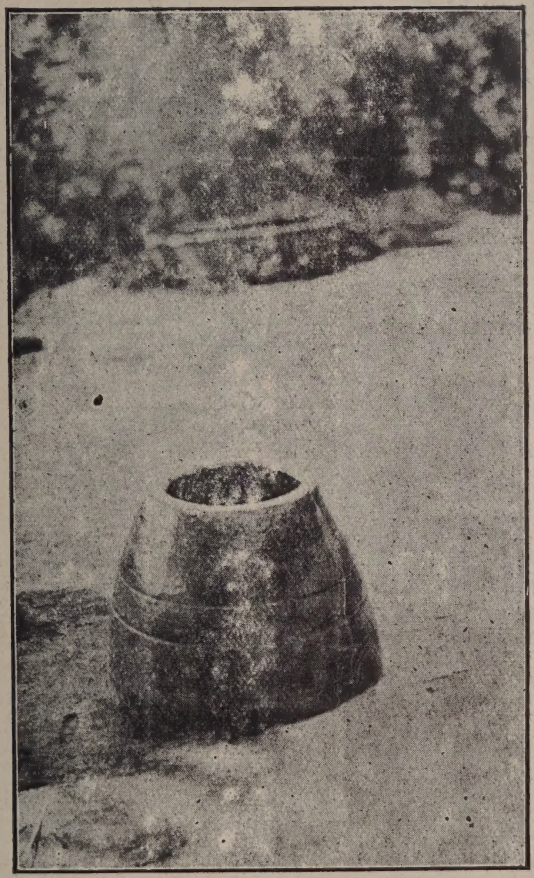
Agriculture, Industry, and Trade

Questions

CHEN HE

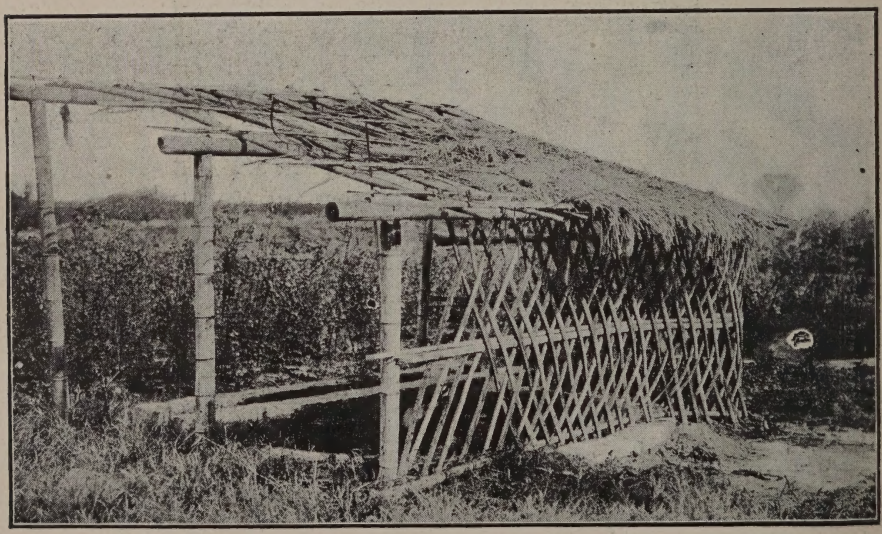
1. General

1. Geographical location.
   a. What are the distances to near-by cities and towns? What is the nearest large city?
   b. What are the means of communication with them? (River, canal, high-way, railroad, or other means)
   c. What are the industrial, commercial, and social conditions of the districts immediately surrounding the villages.?



A Well Beside a Fertilizer Pool!

Where The Village People Get Their Drinking Water



A Fertilizer Pool

2. Classification of occupations of villagers. Make separate tables for men, women, and children under 14.
   a. What is the total number of laborers in the village?
   b. What percentage of the total are farmers?
   c. ,, ,, ,, ,, ,, ,, factory workers?
   d. ,, ,, ,, ,, ,, ,, home industrial workers?
   e. ,, ,, ,, ,, ,, ,, hand-craft workers?
   f. ,, ,, ,, ,, ,, ,, part-time agricultural and part-time industrial workers?
   g. What percentage of the total work in stores?
   h. ,, ,, ,, ,, ,, work in tea shops?
   i. ,, ,, ,, ,, ,, number of laborers are skilled workers?
   j. What percentage of the total number of laborers are unskilled workers?
3. Working hours. Make separate tables for men, women, and children under 14.
   a. What percentage of the total number of workers work the following number of hours weekly? Less than 48 hours, 48-60 hours; 60-72 hours; more than 72 hours.
   b. What percentage of the total number of workers work the following number of hours daily? Less than 8 hours; 8-10 hours; 10-12 hours; more than 12 hours.
4. What are the time and length of the daily rest hours of each class of workers?
5. Give the number and times of work shifts.
6. What are the average daily hours of work of piece workers?
7. Employment.
   a. What are the percentages of:
      (1) All children under 14 in the village who work.
      (2) ,, women ,, ,, ,, ,, ,,
      (3) ,, men ,, ,, ,, ,, ,,
   b. What are the percentages of laborers who are hired: by the day; by the week; by the month; by the season; by the year.

c. What are the ways of getting employment and the percentages of workers who use each?

(1) Through an Employment Bureau.
(2) Through recommendations of friends or relatives.
(3) Through recommendations of institutions.
(4) Through personal application.
(5) Through factory employment office.

8. Unemployment.

a. What, in the last calendar year, was the total number of unemployed persons who are usually wage-earners?

b. What during the last calendar year were the percentages of unemployed laborers caused by each of the following,

(1) Sickness
(2) Accident
(3) Old age
(4) Mental defect.
(5) Physical defect.
(6) Over-supply of labor.
(7) Seasonal Work.
(8) Lack of training.

c. What of the following remedies for unemployment are used in the village?

(1) Vocational schools.
(a) For adults. (b) For children.
(2) Governmental employment offices.
(3) Private employment offices.
(4) Unemployment insurance.
(5) Labor organizations.
(6) Relief by public agencies.
(7) Relief by private agencies.

d. Wages and incomes.

(1) Give the numbers of persons, making separate tables for men, women, and children under 14, who receive the following monthly wages: Below $5.00; $5.00-$10.00; $10-15; $15-20; $20-25; $25-$30; $30 or more.

(2) What special systems of remuneration are there?

e. Expenditures of laborers.
   (1) What is the living expense per person per month?
   (2) ,, ,, ,, ,, ,, ,, family per month?
   (3) How many laborers have savings? Where do they keep them?
   (4) Where and under what conditions do they borrow money?
   (5) When do they need money most?
   (6) When do they pay their debts?

II. Agricultural Conditions.

1. General condition of farmers.
   a. How many farmers in the village own oxen?
   b. ,, ,, ,, ,, ,, ,, hire laborers?
   c. ,, ,, ,, ,, ,, ,, are hired:
      (1) by the day.
      (2) by the month.
      (3) by the season.
      (4) by the year.
   d. How many families do nothing but farm?
   e. How many farmers do seasonal work in factories or elsewhere?
   f. How many farmers own the following amounts of land:
      (1) more than 500 mos.
      (2) ,, ,, 200 and not more than 500 mos.
      (3) ,, ,, 100 ,, ,, ,, ,, ,, 200 ,,
      (4) ,, ,, 50 ,, ,, ,, ,, ,, 100 ,,
      (5) less ,, 50 mos.
   g. How many mos of land will yield an income of a thousand dollars per year?

2. General conditions of farming.
   a. How many crops are raised yearly? Of what?
   b. What are the chief products?
   c. What is the quantity of production of each crop per mo?
   d. Fertilization of land.
      (1) What are the chief fertilizers used for the different crops?

(2) What are the prices of the fertilizers?
(3) How much is spent for fertilizers per mo?

e. Is land irrigated? How?

f. Labor applied on land.
(1) What is the regular schedule for planting and reaping crops during the year?
(2) What are the busiest and easiest times of the year?
(3) How much labor for weeding, cultivating, irrigating, fertilizing, sowing and reaping is needed for each crop?

g. Do farmers receive any instruction in modern methods of farming?

h. Are they acquainted with scientific methods of preventing or killing insects, parasites and mosquitoes?

i. Where or how do they get seeds?

j. What percentages of farmers raise any fruits, lumber trees, vegetables, and domestic animals?

k. How much do they spend per year:
(1) For fertilizers.
(2) For hired laborers.
(3) For repairing implements,
(4) For replacing or adding implements.

l. Where and to whom do they sell their products?
(1) What is the marketing price of each kind of product?
(2) What are the distances to the markets?
(3) What are the means of transportation?
(4) What percentage of each product do they sell?

III. Industrial Conditions.

1. Home Industry.

a. What sorts of implements or machines do the villagers use?

b. What percentage of the families own such implements?

c. Who does the most of the home work?

d. What goods are produced? For sale or for their own use?

e. When do they do such work?
(1) What season of the year?
(2) What part of the day?

2. Hand-crafts.
   a. List the classes of hand-crafts among the village workers.
   b. What is the number of craftsmen under each class?
   c. How many of them are their own masters? How many hire others?
   d. How man of them are hired by others? How many are apprentices?
   e. How many of them are helped by their daughters and wives?
   f. Working conditions of hand-craftsmen.
      (1) Do they work regularly?
      (2) Do they shift their work by seasons?
      (3) How are they remunerated?
      (4) What is the time schedule for their work?
      (5) Do they have any guilds? What do these guilds do?
      (6) Do they have any meeting place?
3. Factory Workers.
   a. Number of men, women, boys under 14, and girls under 14.
   b. What are the distances from the village to the factories?
   c. What means of transportation are there to these work places?
   d. How long does the journey to and from work require?
   e. Do the workers have any home responsibilities in addition to their factory work?
   f. When and where do they eat during the working day?
   g. Factory conditions.
      (1) What means of fire prevention and protection are there?
      (2) How many accidents were there during the last month?
      (3) Where did these accidents occur and why?
      (4) Is there any disease or loss of life due to poisonous occupations?
      (5) Are workers instructed with regard to:
         (a) Accident prevention. How?
         (b) Personal safety and hygiene. How?
      (6) What are factory sanitary conditions?
      (7) What sanitary regulations are there?
      (8) Is factory cleaning done by workers, or by some one especially hired for that work?

(9) Is the lighting of the factory such that it will not harm the eyes of the workers? In what rooms is it bad?
(10) Are there separate toilet facilities for men and women?
  (a) How many workers are there to each toilet?
  (b) Are the toilets kept sanitary?
  (c) Whose duty is it to look after them?
(11) Is medical aid for workers provided?
(12) Are uniforms provided?
  (a) Are they such as to reduce accidents?
(13) Is tea or boiled or filtered drinking water provided?
  (a) Is it in tanks, or open pails, or where?
  (b) Are common cups used?
  (c) Is the water or tea heated in the winter and in the summer?
(14) Are wash facilities provided?
  (a) Are there individual or common bowls or troughs?
  (b) Is there a common towel?
  (c) Is there common soap?
(15) Is there scientific ventilation?
(16) Are seats provided for workers? Do they use them?
(17) Are lunch rooms provided for workers? Are they heated in winter?
(18) Are rest rooms provided for the workers? How many?
(19) Are there check rooms, where workers may leave wet clothes, umbrellas and shoes?
(20) Is there factory inspection by government officials?
(21) How many workers are organized to protect themselves? How?

IV. Trade.

1. Classify the shops of the village and give the number of each, and the total number of shops in the village.
2. What is the estimated capital of the largest shop? the smallest? the average?
3. What are the chief goods sold by each classification of these shops?

4. What are the sources of these goods?
5. What percentages of the goods sold are produced in the village?
6. What goods do the buyers demand most?
7. What is the average number of persons employed in each shop?
8. What shops use the credit system?
9. What kind of business or trade is carried on outside the shops?
10. What percentage of the shop-owners are native-born?
11. What is the amount of the annual income of each shop-keeper?
12. Is there any organization of shop-owners? of employees? what do these organisations do?
13. What is the average wage of the shop employees?
14. What hours of the day are shops open?
15. At what times of the day is there the greatest amount of business?
16. What are the hours of work of the shop employees?
17. What is the relation of the employees to the owners?
18. Where do employees sleep?
19. What is the sanitary condition in shops?

VII.

Recreation.

Questions

CHANG CHING YU.

I. General features of public recreation.
   1. In what ways do the people of the village recreate (or amuse themselves)?
   2. What public authority supervises recreation?
   3. What provisions are there by private parties for public recreation? What is the character of these provisions?

II. Home recreation.
   1. What are the commonest forms of home recreation in the village?

2. What kinds of home recreation are there for children?
3. Do houses have courtyards? For what forms of recreation are they used?
4. How often do families have feasts? Of what sort are they?
5. Is there gambling in homes? How often, and of what kinds?
6. Is opium smoked in village homes?

III. School recreation.

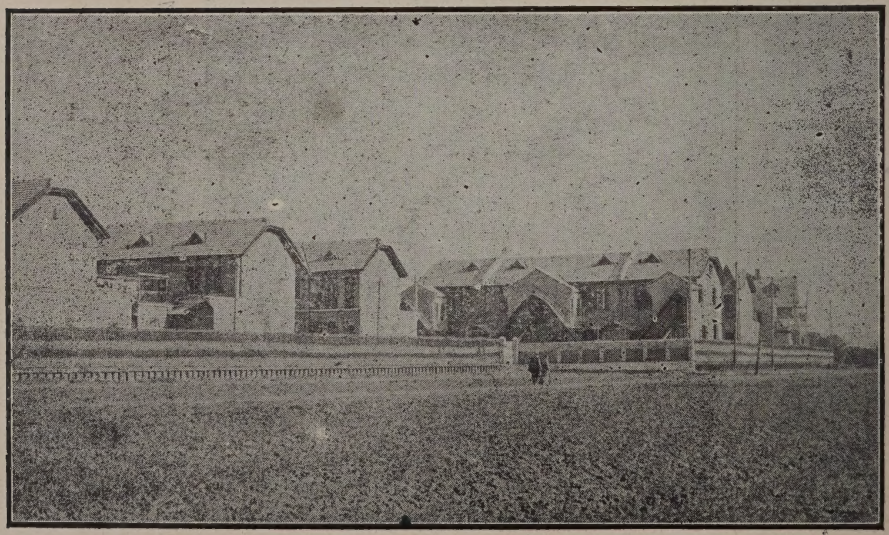
1. Which of the school buildings of the village are provided with playgrounds?
2. How many square feet of play space is there per child in each of these?
3. What games are played in school playgrounds?
4. Are these games supervised?
5. Are school playgrounds or halls used by the people of the village for other than school affairs?
6. Are children permitted to use schoolhouses and grounds in summer?
7. Are concerts or entertainments given in schoolhouses? For whom?
8. What kinds of recreation are provided by the schools, especially recreation for girls?
9. Are there school libraries? By whom and how much are they used?
10. How many Sunday Schools are there in the village? By whom are they attended? What recreation programs do they have?

IV. Parks.

1. What percentage of the area of the village is used for parks?
2. Make a map giving the location of parks, and indicate also which are the congested districts of the village (include both public and private parks and open spaces).
3. Which of the private parks of the village are open to the village people and on what conditions?

Yien-Zien-Kong (1)- A Village Same as Sung-Ka-Hong

Yien-Zien-Kong (2)-The Effect of Its Contact with Modern Industry



Yien-Zien-Kong (3) Residences of Its Near-by Factories

4. Are public parks adequately policed and lighted at night?
5. Are band concerts or other entertainments given in the village under either public or private auspices?
6. What amusements are offered in the parks or open spaces of the village? By whom are these supervised? What is their character?
7. What is the daily number of visitors to village parks?

V. Playgrounds.

1. On the map made in answering question IV-2 show the location of playgrounds.
2. Are these open in the evening? On holidays? All the year?
3. Are they located in centers of population?
4. Who may use them? By whom are they used?
5. By whom are they maintained?
6. Are ball grounds and other spaces and arrangements for games provided for adults?
7. Are there play spaces and facilities reserved for children?
8. How and by whom are playgrounds supervised?
9. What is the cost of their maintenance?
10. What equipment has each?

VI. Streets.

1. What use is made of streets for play purposes?

VII. Wine shops and tea houses.

1. On the map made in answering question IV-2 show the location of wine shops and tea houses.
2. Are women and children allowed in them, and with what restrictions?
3. Are wineshops and tea houses licensed by the village? By whom are they supervised? How closely?
4. What is the moral condition in wine shops?
5. Are there gambling tables in wine shops and tea houses? When and how often do people gamble there?
6. How often do people entertain their friends or relatives in wine shops and tea houses?

VIII. Entertainments, processions, and plays.

1. What forms of entertainments are offered to the village people?
2. If there is a village theatre what is its character? By whom is it supervised? Show its location on the map made in answer to question IV-2.
3. How often and for what purposes are processions held?

IX. Future of recreation in the village.

1. Is there any unimproved land in the village which should be reserved for recreational activities not now provided for?
2. How much should the village spend for recreation in order to provide properly for all of its recreation needs?
3. Is there any village movement for the improvement of recreational facilities? What persons in the village are especially interested in recreation, or especially prepared to supervise recreational activities?

EDUCATION.

Questions.

HUANG NAI LIN

I. School Children.

1. No. children of legal school age in the village.
2. No. of these in school.
3. Give text of compulsory school law. By whom is it enforced?

II. Schools.

1. Give the following information regarding all schools in the village, both public and private (include every organization which does educational work even though its primary purpose is not educational.)

(1) Name.
(2) Purpose and type of work done.
(3) Management.
(4) Source and amount of financial support.

(5) Capacity.
(6) Relation to the government.
2. Make a map showing their locations.

With regard to each school answer questions III-VIII.

III. School Plant and Equipment.

A. Building.

1. If the school building was not built for school purposes, has all old and unnecessary stuff been removed?
2. Are the school surroundings quiet and sanitary?
3. Is the location convenient to the homes of the greatest number of pupils?
4. Is the building safe at all times and in all seasons? From fire, flood, wind, and rain?
5. Are the rooms, especially class rooms, well ventilated, so that the air is changing all the time and without draft?
6. Are the rooms free from smoke and dust?
7. Does the light in the class rooms come from the left and back? Is the light sufficient for one to read a newspaper at the farthest corner from the windows, or any other opening for light, at noon even on a cloudy day?
8. Are there window shades to regulate strong lights?
9. Is the floor of the rooms free from moisture and dirt?
10. Are the ceilings and walls rat-proof?

B. Grounds.

1. Are all open spaces fully utilized for playgrounds and gardening?
2. Is the playground big enough for all pupils to engage in sports at one time?
3. Can the playground be used in rainy weather?
4. Does the playground dry quickly after a rain?

C. Equipment.

1. Classroom equipment. Are the desks for pupils and teachers so constructed and arranged that they do not hinder the physical development of the former and efficient management by the latter? Can the blackboard be read easily by all the pupils from their seats? Do the pupils have difficulty in using

the blackboard because it is not properly hung? Are a clock, bell, thermometer, calendar, and waste-basket provided? If a spittoon is provided, is a disinfectant used? Are the decorations in the classroom artistic? Are they of any value to the pupils? Is there a record book of attendance and grades, and is it regularly kept by the teacher? Do all pupils possess necessary stationery and textbooks?

2. General equipment. Are there a national flag, a school flag, and copies of school songs? Are they used regularly? Is boiling water or tea provided? Are cups well washed before use? Is the toilet free from flies at all seasons? Is there a closed toilet? Are basins provided for washing hands and faces? Is there a common towel (used by more than one person)?

3 Play ground equipment. Is there space for ball or group games? Is there a swing (1) for older and (2) for younger children? Is there a dandle, (1) for older and (2) for younger children?

4. Medical equipment. Is there any doctor or trained nurse whom a pupil may consult in case of need?

5. Library equipment. Are the books, magazines, or other periodicals in the school library read by the pupils? Does the teacher ever try to introduce them to the pupils? Is library reading supervised?

IV. Administration.

1. Administrative officers. If the school is not controlled by the supervisors or superintendent of the local Education Board, is the director of the school an expert in education? Does the director visit the school at least once a week? Does he make reports regularly to his superiors?

2. General administration. Do the requirements of admission include mental tests, physical tests and inquiries regarding present family conditions (including occupation, education, and attitude of the parents or guardians and other influential

members of the family toward the education of the children)? Is school attendance compulsory? What are the causes of absences? Does the teacher learn them in all cases immediately upon return of pupil to school? Does the school report absences to the guardians of the pupils? Is each pupil's term record sent to his guardian? Is there any follow-up work done for those pupils who leave school before graduation? Is there an alumni association, or does the school in some other way follow up its graduates?

3. Financial administration. If the school is neither completely nor partially supported by the local Educational Board, does it have a regular and dependable means of support? If the school income comes mainly from the pupils, do charges to the pupils meet expenses? Has the school a budget? Is the school income obtained before the school year begins? Are the school accounts audited and reported? Is there any deduction of tuition or other allowance made for poor pupils?

V. Teachers' Problems.

1. *General situation.* If the teacher has no teacher's certificate, has he a normal school education? If the teacher's appointment is understood not to be permanent, is there a contract for more than two years made between the teacher and the school? Do the teachers know the general character and needs of the village in which the school is located? Do they associate with the influential people of the village?

2. *Treatment.* Do the teachers receive a twelve months' salary? Do the teachers receive less than $20 a month? If the teacher is independent of his relatives, financially, is he cared for by the school in case of accident, sickness, or death? Does the school encourage life insurance of the teachers by sharing in the payment of premium? Is there any system of teachers, pensions? Does the school help the teachers to utilize their vacations for cultural development? Is there a teachers' library? Do teachers have any recreation and amusement? Are they free from

housewife's and janitor's work? Are they provided with necessary stationery? Are they honored by the community?

VI. Program of Studies. If the new six year system for primary schools has not been adopted, does the school program include nature study, manual work, school gardening, civics, and a course in Mandarin?

VII. School Life.

1. *In the Class room.* Do the pupils understand the class room rules? Is class discipline secured by indirect or direct methods! Do the pupils govern themselves to the limits of their capacity? Is there a class leader among the pupils? Are there rotating services of the pupils? Is the teacher able to interest the classes so that he gets the pupils' attention? Are the pupils conscious that they are working together?

2. *On the Playground.* Do the pupils understand and appreciate the rules of the games they play? Do they find real joy in their games? Are the pupils corrected when they violate any rule? Is there arrangement of playground activities according to sex and age? Is all play supervised?

3. *Pupils' activities.* Do the pupils have self-government with a teacher advisor? If the school has no Boy or Girl scout work, do the pupils form themselves into groups for the development or practical and cultural ends, and for the betterment of the school as a whole, (e.g., athletic teams, literary societies, sanitation committees, art committees, reception committees, social committees)?

VIII. Socialization of the school.

1. *Knowledge of the village.* Does the school authority know the location of neighboring schools? Does the authority know what the influential social institutions, such as the family, government, economic organization, and religious organization of the village are? Does the authority know the spirit of the village? Does the authority know the school population of the village?

2. *Cooperation with the village.* Are there interscholastic games, literary contests, or athletic meets? Do the pupils visit schools and agencies of educational value? Are parents of pupils invited periodically to visit the school? Do the teachers visit the homes of pupils for other than disciplinary purposes? Are influential persons in the village invited to special occasions, or do they help in the solution of the school's problems? Does the school make special arrangements for the village folks to use the school rooms, library and playground?

3. *School publication.* If there is a school periodical, are accounts of all the school activities published? Is the publication free to pupils? Is there a free school catalog? Is it so attractive that the majority of the people in the village will read it? Is there an annual report circulated among those who support the school? Are accounts of important school events published in the daily papers?